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828
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1863

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Roy, William

A PROPER DYALOGE

BETWENE A GENTILLMAN AND A HUSBANDMAN

ECHE COMPLAYNYNGE TO OTHER THEIR

MISERABLE CALAMITE THROUGH

THE AMBICION OF CLERGYE

WITH

A COMPENDIOUS OLDE TREATYSE

SHEWYNGE HOWE THAT WE OUGHT TO HAVE

THE SCRIPTURE IN ENGLYSSHE

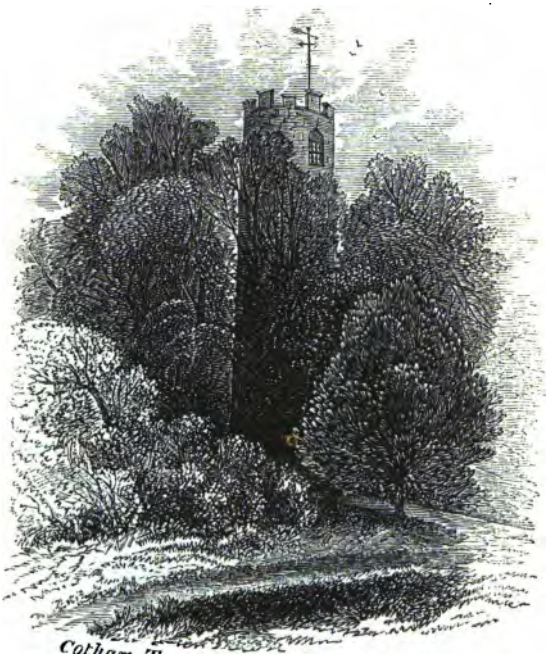
HANS LUFT. 1530.

REPRODUCED IN FACSIMILE

WITH AN INTRODUCTION BY

FRANCIS FRY FSA

LONDON:
WILLIS AND SOTHERAN.
BRISTOL: LASBURY.
1863.



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INTRODUCTION.

THE work entitled "A proper dyaloge" with "A compendious olde treatyſe," which is here preſented to the reader, is a reproduction of the only known copy, which is in the library of Lord Arthur Hervey, Archdeacon of Sudbury, at Ickworth, bound in a volume with the Prophet Jonah, tranſlated into Engliſh by William Tyndale. That volume is fully deſcribed in the Introduction to "The Prophete Jonas,"[1] which has been publiſhed in the ſame ſtyle.

3-1-39 MRP

The publication before us commences with twenty-one lines in verſe, entitled, "An A. B. C. to the ſpiritualte," which Foxe quotes,[2] and informs us that he found "in the margent of a certen old regiſter to be attribut to William Thorpe," a diſciple of Wycliffe, whoſe Examination on a charge of hereſy before Arch-

[1] "The Prophete Jonas, with the Prologue, by Wm. Tyndale, to which is added Coverdale's verſion of Jonas. Reproduced in Facſimile, with an Introduction by F. Fry. Willis and Sotheran, London. Laſbury, Briſtol. 1863."

[2] Foxe, "Actes and Monuments," fol. 1ſt ed. 1563, p. 401.

bishop Arundell, in 1407, still survives.[1] The pieces that follow are three in number: namely, the "proper dyaloge" in verse; an "olde treatyse made aboute the tyme of kynge Rycharde the seconde," in prose, introduced in the "dyaloge;" and a "compendious olde treatyse, shewying howe that we ought to have the scripture in Englyshe." Of these only the last mentioned, written more than a hundred years before the first, appears to have been noticed by our early writers; nor do I find any certain information respecting the author or authors of any of them, or of their editor, as published collectively in 1530. As the object, however, which all three had in view, was to forward the great work to which Tyndale devoted his life, may we not conclude that the "proper dyaloge" was composed by some one who was an earnest supporter of the *new learning*, as it was then called; and that either he himself, or some

[1] Foxe gives "The Examination of William Thorpe," "storied by his pen, at the request of his frendes," which occupies more than 26 pages in the "Actes and Monuments." It is also in a neat small 8vo. volume, in the Grenville Collection in the British Museum, entitled "The Examinacion of Master William Thorpe preste accused of heresye before Thomas Arundell/ archebishop of Cãturbury/ the yere of ower Lorde. M.CCCC. and seuen.—The examinacion of Syr Jhoñ Oldcastell Lord Cobham." There is neither date, place, or printer, to this volume. The type used appears the same as that with which the "proper dyaloge" is printed; we may therefore conclude that Hans Luft was the printer. Bale (p. 659) says Tyndale edited Thorpe's Examination, which appears probable, since Foxe says of the Examination—"To the text of the story we haue neither added nor diminished: But as we haue receiued it copied out and corrected by Maister William Tindall (who had his owne handewriting) so we haue here sent it and set it out abroade. The english though the saide Maister Tindall did somwhat amend, and frame it after our maner: yet not fully in all wordes, but that some thing dooth remaine, sauering the old speache of that time."—Foxe, 1st edit. p. 143, 144, &c.

friend for him, procured it to be printed, with the addition of the "compendious olde treatyſe," to give it weight and authority? Henry Cotton, LL.D., Archdeacon of Caſhel, dwells upon the value of this "treatyſe," and quotes a paſſage from it given by Herbert, which he introduces in the following manner: "We are not to think, that thoſe capricious exerciſes of aſſumed authority were always tamely ſubmitted to by the Laity, even during the period of the dark ages. We have a proof of reſiſtance made to them in England, ſo long ago as the year 1400—but probably made too feebly to become effectual—in a little tract, yet remaining, under the following title (I have modernized the ſpelling): 'A compendious old treatiſe ſhowing how that we ought to have the Scripture in Engliſh: with the authors.

The excuſation of the treatiſe.

Though I am old, clothed in barbarous weed,
Nothing garniſhed with gay eloquency:
Yet I tell the truth, if ye liſt to take heed,
Againſt their froward furious fantaſy,
Which reckon it for a great hereſy
And unto lay people grievous outrage,
To have God's Word in their native language.—
Enemies I ſhall have: many a ſhorn crown
With forked caps, and gay croſſes of gold,
Which, to maintain their ambitious renown,
Are glad lay people in ignorance to hold.—
Yet to ſhow the verity one may be bold,
Although it be a proverb daily ſpoken,
Who that telleth truth, his head ſhall be broken."[1]

The *author* of the "compendious olde treatyſe" concludes in the following forcible language, in which

[1] Dr. Cotton, "Rhemes and Doway," 1855, p. 3.

he prays that the Word of God may be unbound and delivered from Antichrift, and run among His people.

"Now god of hys mercy geue vnto ower kyng/ and to ower lordes grace of trewe vnderftandyng to amende this default principally and all other/ then fhall we mowe eafely to be amendid. For vntyll it be amendid there fhall neuer be reftand peace in thys realme. Who that fyndythe or redythe this lettre put it furthe in examinacyon and fuffer it not to be hydde or deftroyed/ but multyplyed for no man knoweth what proffyt maye come therof. For he that compiled it/ purpofyth with goddes helpe to mayntayne it vnto the deathe/ yf neade be. And therfore all christen men and women/ praye that ye worde of god maye be vnbounde/ and deliuered from the power of Antichrift/ and renne amonge his people. Amen."

We may however conclude that the editor was well acquainted with Tyndale. And if fo, the queftion naturally arifes, Who then was the editor? At this diftance of time we can fcarcely hope with certainty to identify him. Without in the leaft attempting to decide the queftion, it may be fuggefted that William Roye, for fome time an intimate affociate of Tyndale, was not unlikely to have been the author of the firft, and the editor of the fecond of thefe pieces. Roye was probably a year or more with Tyndale, "both to write and to help me to compare the texts together." Tyndale fays he was a writer of "railing rhymes," and has favoured us with fo graphic a defcription of Roye and of his acquaintance with him, that it may be intereftng to quote it. It occurs in his preface to

the "Parable of the Wicked Mammon," and is as follows:

"While I aboade, a faythfull companion which now hath taken another voyage upon him, to preach Chriſt where (I ſuppoſe) he was neuer yet preached (God which put in hys hart thether to go, ſende his ſpirite with hym, comforte hym and bryng hys purpoſe to good effecte) one William Roye, a man ſomewhat crafty, when he commeth unto new acquayntance, and before he be through knowne, and namely, when all is ſpent, came unto me, and offred hys helpe. As long as he had no money, ſomwhat I could rule hym, but as ſoone as he had gotten hym money, he became lyke hymſelfe agayne. Neuertheleſſe I ſuffered all thynges tyll that was ended, which I coulde not doe alone without one, both to write, and to help me to cōpare the textes together. when that was ended, I toke my leaue and bade hym farewell for our two lyues, and as men ſay, a day longer. After we were departed he went, and gate him new frendes, which thyng to doe, he paſſeth all that euer I yet knew. And there, when he had ſtored hym of money, he gate hym to Argentine, where he profeſſed wonderfull faculties, and maketh boaſt of no ſmall things. A yeare after that, and now xii monthes before ye printyng of this worke, came one Jerome a brother of Grenewich alſo, through Wormes to Argentine, ſaying y^t he intended to be Chriſtes Diſciple another whyle, & to kepe (as nye as God would geue him grace) ye profeſſion of hys baptiſme, & to get hys liuyng with his hādes, & to lyue no lōger idlely, & of the ſweate and labour of thoſe captiues, whiche they

had taught, not to beleue in Chriſte, but in cut ſhooes, and ruſſet coats. Which Jerome with all diligence I warned of Royes boldnes, & exhorted hym to beware of hym, & to walke quietly, and wyth all patiēce & long ſufferyng, according as we haue Chriſt & hys Apoſtles, for an enſāple, which thyng he alſo promiſed me.

"Neuertheleſſe whē he was commyng to Argētine, Williā Roye (whoſe toung is able not onely to make fooles ſtarke mad, but alſo to deceaue the wiſeſt that is at the firſt ſight and acquaintaunce) gate hym to hym, and ſet hym a worke, to make rymes, while he hymſelfe tranſlated a Dialogue out of Latin into Engliſhe, in whoſe Prologue he promiſeth more a great deale, then I feare me he will euer pay. Paule ſayth. 2. Timo. 2. The ſeruāt of the Lord muſt not ſtriue, but be peaccable unto all men, and ready to teach, & one that can ſuffer the euill with mekeneſſe, and that can informe them that reſiſte: if God at any tyme will geue them repentaunce for to know the trouth. It becommeth not then the Lordes ſeruaunt to vſe rayling rymes, but Gods worde, which is the right weapon to ſlay ſinne, vice, & all iniquitie."[1]

Roye is known to have written "Rede me and be nott wrothe,"[2] perhaps one of the most remarkable ſatires ever publiſhed. It was printed abroad about the year 1527 or 1528, without date, and was reprinted by Henry Nycolſon, in 1546.[3]

[1] "Workes of W. Tyndall," &c. Daye, 1573, pp. 59, 60.
[2] Brydges, "Cenſura Literaria," vol. ii. pp. 128-135. 1806. "Harleian Miſcellany," by Park, vol. ix. pp. 1-83. 1812.
[3] Herbert, pp. 1539, 1560.

This work consists for the most part of a severe invective against Cardinal Wolsey, upbraiding him for his pride, avarice, cruelty, and licentiousness; but from this subject it branches off into a general denunciation of the Romish Clergy. It contains a satirical lamentation over the death and burial of the mass, and is likewise very severe against the use made by the priesthood of the Romish doctrine of purgatory. The author also denounces both the Cardinal and the Bishop of London for the burning of Tyndale's New Testament in the following verses, being part of the dialogue between "Jeffraye" and "Watkyn."

"*Jeffraye.*
Diddest thou not heare whatt villany
They did unto the Gospell?
Watkyn.
Why, did they agaynst hym conspyre?
Jeffraye.
By my trothe they sett hym a fyre,
Openly in London cite.
Watkyn.
Who caused it so to be done?
Jeffraye.
In sothe the Bisshoppe of London,
With the Cardinall's authorite.
Which at Paulis Crosse ernestly,
Denounced it to be heresy,
That the gospell shuld come to lyght.
Callynge them heretikes execrable
Whiche caused the gospell venerable,
To come unto laye mens syght.
He declared there in his furiousnes,
That he fownde erroures more and les,
Above thre thousande in the translacion.

How be it when all cam to pas,
I dare ſaye unable he was,
Of one erroure to make probacion," &c.[1]

Compare with this the following paſſage in the "proper dyaloge," and a ſtrong ſimilarity both in ſentiment and expreſſion will be at once ſeen:—

"*Gentillman.*
Yf the holy goſpell allege we ſhuld
As ſtronge heretikes take us they would
Unto their churche diſobedient.
For why they have commaunded ſtraytely
That none under great payne be ſo hardye
To have in engliſhe the teſtament.
Which as thou knoweſt at London
The biſshop makinge ther a ſermon
With ſhamefull blaſphemy was brent.
Huſbondeman.
Alas that cruelte goeth to my hert
Wherfor I feare me we ſhall all ſmert
At lengthe with bitter puniſhment.
Gentillman.
Undouted it is greatly to be fearyd
Leaſt the hole region ſhalbe plagyd
For their outragious blaſphemy." &c.

This paſſage occurs about the middle of the "proper dyaloge." Towards the end of it, however, the author recurs to the ſubject as one in which he took eſpecial intereſt, which would moſt likely have been the caſe with Roye, from his companionſhip with Tyndale. The ſecond paſſage relative to the burning of the New Teſtament is as follows:—

[1] "Rede me and be nott wrothe." 1ſt ed. c. ij; and g, 8. Brit. Mus.

"*Gentillman.*
Whan they brennyd the newe teſtament
They pretendyd a zele very feruent
To maynteyne onely goddes honour.
Which they ſayde with proteſtacyon
Was obſcured by tranſlacyon
In englyſshe/ cauſynge moche errour.
But the trueth playnly to be ſayde
Thys was the cauſe why they were a frayde
Leaſt laye men ſhould knowe theyr iniquite.
Which through goddes word is ſo vttred
That it were not poſſyble to be ſuffred
If to rede ſcripture men had lyberte."

Many other paſſages might be quoted, ſhowing a ſtrong reſemblance between "Rede me and be nott wrothe" and the "proper dyaloge;" but let the following ſuffice:—

"Pover cilly ſhepperds they gett,
Whome into their farmes they ſett,
Lyvynge on mylke, whygg, and whey," &c.

This is in Roye's ſatire, while in the "proper dyaloge" we have—

"All oure charges can not be nombred
Wherwith we are greatly acombred
Ouer whelmyd with deſolacion.
We tourmoyle oure ſelfes nyght and daye
And are fayne to dryncke whygge and whaye" &c.

The identity of expreſſion in the two lines—

"*Lyvynge on mylke, whygg, and whey*"

and

"*And are fayne to dryncke whygge and whaye,*"

coupled with the paſſages before given, may perhaps lead to the concluſion that Roye was the author of

both. At the ſame time it muſt not be forgotten that there was a certain Friar Jerome, who is alluded to in the extract from Tyndale concerning Roye, and of whom we are informed that the latter "ſet him a work to make rhymes." It is therefore not *impoſſible* that this Jerome may have written the "proper dyaloge;" but the weight of *probability* is altogether in favour of Roye.

Of the "olde treatyſe made aboute the tyme of kynge Rycharde the ſeconde," written in proſe, and introduced in the courſe of the "proper dyaloge," in ſupport of ſome of its arguments, I have not been able to aſcertain the author, or that any notice has been taken of it by other writers. Had it been known to have been written by Thorpe, mentioned before, Foxe would, I have no doubt, informed us; eſpecially as he took ſuch care to give ſo full an account of that diſtinguiſhed ſervant of Chriſt.

With reſpect to the editor of the "compendious olde treatyſe," nothing is known, but if Roye was the author of the "proper dyaloge," then is it alſo exceedingly probable that he was the *editor* of the "compendious olde treatyſe," and penned The excuſation of the ſame in rhyme as before quoted. Were we to judge from the title alone, it might be thought that Tyndale himſelf put it forth. Yet this would be a haſty concluſion, as it is not very likely that he would have written thus of himſelf in the introduction to the reader:

"Cōſyderynge ye malycioufnes of oure prelatz & theyr adherentes whiche ſo furiouſly barke ageynſt the worde

of God/ ād ſpecially the new teſtamēt tranſlatyd & ſet forthe by Maſter Williā. Tyndale/ which they falſely pretende to be ſore corrupte." Moreover, the quotation from John, chapter iii., which is given in the introduction, is not quoted from the firſt edition of Tyndale's tranſlation.

The "compendious olde treatyſe ſhewinge howe that we ought to have the ſcripture in Englyſhe," was in reality what it purported to be, an "olde treatyſe" written in all probability by a diſciple of Wycliffe about the beginning of the fifteenth century; and not merely a tract of the Reformation period, pretending to a higher antiquity. Here, alſo, conjecture might point to Thorpe as the author, but Foxe is ſilent upon the ſubject; and the ſame is the caſe with Bale and ſome other authorities that have been conſulted. As publiſhed in 1530, however, the ſpelling was, of courſe, modernized, as we have ſeen (p. 4) from Foxe, Tyndale "did amend the engliſh" of Thorpe's "Examination."

"The original of this treatiſe," ſays Townſend,[1] in his edition of Foxe, "is contained amongſt the MSS. of Archbiſhop Parker, preſented to Corpus Chriſti College, Cambridge, and is aſſigned by Archbiſhop Uſher to the beginning of the fifteenth century." In Naſmith's[2] Catalogue of the Corpus Chriſti MSS. it is ſet down under the following title—"A determination of a doctor of divinity againſt them that ſay it is not lawful to have holy writte and other bookes in Eng-

[1] Foxe, "Actes," &c. Townſend, vol. 4, Appendix, p. 766.
[2] Naſmith, "Catalogus Libb. MSS. quos Collegio Corpus Chriſti legavit M. Parker," &c. Cantab. 1777, 4to. p. 333.

liſhe." Further, the Treatiſe itſelf, as found in the printed copies, was publiſhed at length by Foxe in his firſt edition of the "Actes and Monuments," 1563, but not in the later editions. Foxe[1] introduces it to the reader in the following terms:—"Againſt the proceadinges of theſe biſhoppes in forbidding the ſcripture in Engliſh in ſtead of an aunſwer to the ſame, I have thoughte mete to adioyne a certaine old treatiſe founde in a certain auncient Engliſh boke, which as it may ſerue wel for a confutation of the Byſhops doinges in this behalfe, ſo have I not thought to defraude the Reader of the profitte there of." It needs only to be further added that Mr. Townſend, in his edition of Foxe, has very properly reprinted the "compendious olde treatyſe," from the firſt edition of the Martyrologiſt.

And now a few words on the bibliography of the ſubject.

I have ſeen an edition of the "compendious olde treatyſe," which was printed by itſelf in the ſame year as the copy in Lord A. Hervey's volume, and by Hans Luft, in the ſame type. It compriſes ſignature A, 8vo. Herbert has it thus, "A compendyous Olde treatyſe, &c. Emprented at Marlborow in the lande of Heſſen/ by me Hans Luft, in the yere of oure Lorde M.CCCCC. and XXX."[2]

Ames gives an edition of the "Compendyous old treatyſe" "*With the mark of Banks.* Imprinted by me Richard Bankes dwellyng in Gracious ſtrete, beſyde the condyte. *ſixteen leaves.—Twelves.*"[3] Herbert

[1] Foxe, "Actes and Monuments," 1563, p. 452.
[2] "Herbert," p. 1538.
[3] Ames, "Typographical Antiquities," p. 164.

adds—"Mr. Ames ſays ſixteen," "but did not obſerve it wanted two leaves."

Herbert repeats this edition deſcribing it more at length. "A compendyous Olde treatyſe ſhewynge/ howe that we ought to haue the Scripture in Englyſhe with the Auctours. Cum Priuilegio." "Imprynted by me Rycharde Banckes," &c. "On the laſt leaf is a cut of our ſaviour in the garden, with three of his diſciples aſleep, but the middlemoſt ſeems to be a woman, with a hood over her eyes; and ſo deſigned for the virgin, contrary to the ſcriptural account. On the back is the printer's device, W. H.—Twelves."[1] Dibdin repeats this deſcription and adds, "This work is printed in a large rude Gothic type, and contains 34 pages"[2] Hearne quotes the title, and notices the edition by Richard Banckes, and that by Hans Luft, 1530.[3]

Ames places the title of the "proper dyaloge" in the year 1544, in twelves.[4] Herbert gives the ſame title without an author, under works having no date or printer, 24 *leaves* 8vo.[5] Theſe particulars muſt have been taken from another edition or from the Dialogue ſeparated from the imprint. The only other notice of this Dialogue which I have found is that it was prohibited; ſuppoſing the "A. B. C. againſt the Clergy" to be the ſame book as this Proper Dialogue, which begins with "An A. B. C. to the ſpiritualte." Burnet gives a document in his Collection of Records, entitled "The Names of Books Prohibited, delivered to the

[1] "Herbert," pp. 408, 409, 410.
[2] Dibdin, "Typographical Antiquities," vol. iii. p. 258.
[3] Hearne, "Johannis de Fordun Scotichronicon," v. i. pt. 1, p. cxi.
[4] Ames, p. 505.
[5] Herbert, "Typographical Antiquities," p. 1756.

Curates, Anno 1542, to the intent that they ſhall preſent them with the Names of the Owners, to their Ordinary, if they find any ſuch within their Pariſhes." and in the liſt is "The A. B. C. againſt the Clergy."[1]

This exact copy has been made by taking a tracing on transfer paper, placing this on lithographic ſtones, and then printing it in the uſual way: a method calculated to inſure the cloſeſt correſpondence with the original. To prove the correctneſs of the work, I have compared a proof of every page, folding it ſo as to place each line parallel with and cloſe to the ſame line in the original; ſo that by comparing the line all along, I could eaſily ſee that it was correct. *In this way I have examined every line throughout the volume*, and I believe that not a ſingle incorrect letter will be found therein. A few copies are printed on vellum, and ſome on old paper.

By the ſame means I have completed a Reproduction of the Firſt New Teſtament, tranſlated by W. Tyndale.[2]

As no other copy is known of this edition of both tracts, I have deemed it ſufficiently intereſting to deſerve republication. This I do with the permiſſion of Lord Arthur Hervey, who with the utmoſt courteſy lent me the volume above alluded to, that I might have tracings taken of the book of Jonah, tranſlated by Tyndale, and alſo of the following work.

[1] "Hiſtory of the Reformation," 4th edit. 1715, vol. i. p. 240.

[2] The firſt New Teſtament printed in the Engliſh language—(Worms, 1525 or 1526.) Tranſlated by William Tyndale, Reproduced in facſimile, with an Introduction, by F. Fry, F. S. A., Briſtol. For the Editor, 1862.

This copy is printed on the ſame paper as that uſed for the Teſtament, and was made to imitate the original.

FRANCIS FRY.

Cotham, Briſtol, 1863.

A proper dyalo=

ge/betwene a Gentilman and a husbandmã/
eche complaynynge to other their mise=
rable calamite/through the am=
bicion of the clergye.

¶ An A.B.C. to the spiritualte.

¶ Awake ye gostely persones / awake / awake
Bothe preste/pope/bisshoppe & Cardinall.
Consider wisely/what wayes that ye take
Daungerously beyngelyke to haue a fall.
Every where/the mischefe of you all.
Ferre and nere/breaketh oute very fast
Godde will nedes be revenged at the last.
¶ Howe longe haue ye the worlde captyued
In sore bondage/of mennes tradiciones?
Kynges and Emperoures/ye haue deprived
Lewedly vsurpynge/their chefe possessiones.
Muche misery ye make/in all regiones.
Howe youre fraudes /almoste at the latter cast
Of godde sore to be revenged at the last.
¶ Poore people to oppresse/ye haue no shame
Q wakynge for feare/of your donbble tyranny.
Righteyll iustice ye haue put out of frame
Sekynge the lust of youre godde/the belly.
Therfore I dare you boldely certifye.
Very litle though ye be therof a gast
Yet god will be revenged at the last.

O christen reder/from rashnes refraine
Of hastye iudgemēt/& hyght sentence.
thoughsū reckē it frowardnes of bray (ne
Thus to detecte ye clergyes incōuenience.
Vnto christes wordes geue/thou aduertence
Which saieth nothinge to be done so secretly
But it shall be knowen manifestly.

Where as men discerne no grese of darcknes
Full litle is desyred the consortable lyght
The dayes restrayned to shewe his clerenes
Tyll the clowdes be expelled of the night
As longe as we perceyue not wronge frō right
Nether holynes from false hypocrisye
The truthe can not be knowen manifestly.

¶ Cursed they are/as Esaye dothe expresse
Which presume theeuyll for good to commēde
Sayenge that swete is soure/& light darcknes
As nowe in the clergye/we may perpende.
Whos disguysed madnes in the later ende
As seynt Paule to Timothe did prophesye
Shall be knowen to all men manifestly.

¶ Example of twayne he dothe there recyte
Whos names were called Jānes & Jambres
Which by enchauntmēt/throughdeuels might
Strongely resisted the prophete Moyses.
Soynge lyke meruayles and wonderfulnes
So that none could the very trouth espye
Tyll their Jugglynge was knowen manifestly

Christe/like wise/with his predicacion
The phariseyes shewynge outwarde holynes
Was a counted of small reputacion
Yyce cloked vnder shyne of vertuousnes.
Vntill at the last their furiousnes
Accusyng the woman taken in aduoutery
They sawe their sautes detecte manifestly.

Their vyces opened/they could not abyde
Shame drevynge them to confusyon
Which afore season through pope holy pryde
They bolstred out vnder abusyon
It is the practyse of their colusyon.
Zele of rightuousnes to fayne outwardly
Tyll their sautes be detecte manifestly/

Which in oure clergye is evidently sene
Fayned godlynes falsly pretendynge
Wherby moste parte of people do wene
That they seke goddes honour in all thinge
Howbeit/men shuld se that their sekynge
Is to confounde christes gospell vtterly
Were their sautes detecte manifestly.

What greater despyte can they ymagine/
Agaynst god his hye honour to deface
Than to vsurpe on them his power diuine
Abhominably sittinge in holy place?
Which hath continued longe tyme & space
And shall with outragious blasphemy
Till their sautes be detecte manifestly.

Scripture vnto them was first proferyd
Mekely without any prouocacion.
Which to receyue when it was offeryd
They refused with indignacion.
Wherforetouchinge their reformacion.
Litle trust is to be had certaynly
Tyll their fautes be detecte manifestly.

¶ Thus to conclude/o christen reder
Vnto pacience/I the exhorte.
Aduertesynge/howe ¶ in what maner
Christe rebuked this pharisaycall sorte.
Whom as Mathew in the.xxiij. doth reporte.
With fearefull sentence he cursed ernestly
Their wicked fautes detectynge manifestly.

¶ Nihil est operum qd nō reueletur. Matth.x.

¶ Here foloweth the Dialoge/the Gentilman begynnige first his cōplaynte.

¶ Gentilman.

With sorowfull harte/maye I cōplayne
Concerninge the chaunce/of my misery
Although paraūture it is but vayne
Trueth oppressyd/with open tyranny.
Myen heritaunce and patrimony.
Agaynst right/from me they kepe away
Which saye / for my frendes soules they praye.

¶ Myne auncesteres of worthy progeny
With rentes and hyueloodlargely endued
Mayntayned their estates honorably
Aydynge the poore/indigence to exclude.
Tyll at the last/the clergy to them sued.
Pretendinge godlynes/vnder a fals waye
Sayenge they wold for their soules praye.

¶ Stoutely they alleged before their syght
Howe after this lyfe is a purgatory.
Wherin their soules both daye & night
Shuld be tormented with out memory
Excepte of their substaunce transitory.
Vnto their seactes/they wold some what paye
Sayenge that they wold for their soules praye.

They bare them in hande that they had myght
Synners to bynde & loose at their owne plesure
Takynge vpon them to leade them a right
Vnto ioye/that euer shuld endure.
Of popes pardones they boosted the treasure.
Chalengynge of heuene & hell the kaye
Sayenge/that they wold for their soules praye.

To trust wife or children/they did dissuade
Eyther any frendes or persones temporall.
Affermynge/that our loue shuld a way vade
Without any memory of them at all
Onely to hope in their seactes spirituall.
They enuyced/with persuasiones gaye
Sayenge that they wold for their soules praye.

Thus with wylines and argumentes vayne
Myne aunceters brought in to perplexite
Partely thorough feare of eternall payne
And partely for desyre of felicite.
They consented makyng no difficulte
To graunte their requestes without delaye
Sayenge that they wold for their soules praye

Their chefe lordshippes and londes principall
With cōmodytes of their possessyon
Vnto the clergye they gaue forthe with all
Dysheretinge their right successyon.
Which to receiue without excepcion
The couetous clergy made no denay
Sayenge that they wold for their soules pray

By the meanes wherof/ I and suche other
Suffryngethe extremyte of indigence
Are occasioned to theft or mourder
Fallyngein to moche inconuenience.
Because the clergye agaynst conscience
Seuoureth oure possessiones nighte and daye
Sayeng ý for oure frendes soules they praye.

I haue wife and chyldern vpon my hande
Wantinge substaunce/their lifes to sustayne
Wherfore to the clergy that haue my lande
Sometyme I come and pitiously complayne
Whos statelines/to helpe me hauyng disdayne
With oute any comforte to me they saye
That for my frendes soules they dayly praye.

Shuld I and my houshold for houngre dye
They wold not an halfe peny with vs parte
So that they lyue in welthe aboundantly
Fuff litle they regarde oure woofuff smerte.
To waste oure goodes they nothinge aduerte
In vicious lustes and pompous araye
Sayenge ý for our frendes soules they praye.

They take vpon them apostles auctorite
But they folowe nothinge their profession
Often tymes they preache of christes pouerte
Howe be it towarde it they haue no affeccion.
Yf so be they pleate ones in possession
Harde it is to get ought fro them awaye
Sayenge/that for our frēdes soules they praye.

Thus must we beare their oppression
While to complayne there is no remedye
The worlde they haue brought in subiection
Vnder their ambicious tyranny.
No respecte they haue to the mysery
Of vs poore gentilmen that belaye
Sayenge that for our frēdes soules they praye.

Alas/is it not a myserable case?
To se ydle persones voyde of pyte
Occupyenge the landes before oure face
Which shuld pertayne vnto vs of duete.
They haue richesse/and we calamyte
Their honour encreaced/oures must delaye
Sayenge that for our frēdes soules they praye.

¶ The husbandman.

Syr/god geue you good morowe
I perceiue the cause of youre sorowe
And most lamentable calamyte.
Is for the oppression intolerable
Of thes monstres so vncharitable
Whom men call the spiritualte.
Trouthe it is/ye poore gentilmen are
By their craftynes made nedy and bare
Your landes with holdinge by violence
How be it we husbandmen euery where
Are nowe in worsse condicion ferre
As it may be marked by experience.

¶ Gentilman.

In worse caas/nay/that can not be so
For loke ouer the hoole worlde to and fro
Namely here in oure owne region.
And thou shalt fynde that in their handes
Remayneth the chefe lordeshippes and landes
Of poore gentilmens possession.
They haue oure aunceters lyuelood and rentes
Their principall fearmes and teneamentes
With temporall fredomes and libertees.
They haue gotten vnto their kingdomes
Many noble baronries and erldomes
With esquyres landes and knightes fees.

¶ Husbondeman.

Notwithstondinge yet they saye precysely
That your Aunceters gaue to theym freely
Soche worldly dominion and lyuelood.

¶ Gentilman.

Freely quod a/nay/that is but fayned

For they ware certeynly therto constreyned
By their couetous disceite and falshod
¶ Husbondman.
Howe dyd they youre aunceteres compell?
¶ Gentilman.
Mary in threatnynge the paynes of hell
And sharpe punishment of purgatorye.
Wher to brenne/they made them beleue
Excepte they wolde vnto them geue
Parte of their substaunce & patrimony.
¶ Husbondeman.
But howe wold they delyuer them fro thence?
¶ Gentilman.
As they saide by their prayers assistence
Which with boostynge wordes they dyd a lowe
¶ Husbondman.
Prayer? god geue her a shamefull reprefe
For it is the moost briberynge thefe.
That euer was/I make god a vowe.
For by her the clergy without dowte
Robbeth the hole countre rounde aboute
Bothe comones and estates none excepte.
I wote they haue prayed so longe allredy
That they haue brought the lande to beggery
And all thryftynes clene awaye swepte.
What soeuer we get with sweate and labour
That profite they awaye with their prayour
Sayenge they praye for oure soules allwaye
But is their prayer not more avaylynge
To the deade soules/than to the lyuynge
So is it not worthe a rotten aye.
¶ Gentilman.

To the soules departed it is not profitable
For why e thos that are in case dampnable
No assistence of prayour can attayne.
And as for purgatory ther is none
All though there be clerkes many one
Which to seke it take moche payne.

¶ Husbondman.

Than I wold their prayenge were at an ende
For yf they pray longe thus so godmemende
They shall make ꝑ lande worsse than nought.
But nowe I will rehearce seriously
Howe we husbandemen full pituously
Vnto miserable wrechednes are brought.
First whan englonde was in his floures
Ordred by the temporall gouernoures
Knowenge no spirituall iurisdiccion.
Than was ther in eche state and degre
Haboundance and plentuous prosperite
Peaceable welthe without afflicciõn.
Noblenes of blood/was had in price
Vertuousnes avaunced/hated was vyce
Princes obeyd/with due reuerence.
Artificers and men of occupacion
Quietly wanne their sustentacion
Without any grefe of nedy indigence.
We husbandmen lyke wise prosperously
Occupyenge the feates of husbandry
Herd fearmes of pryce competent.
Wherby oure lyuinge honestly we wanne
And had ynough to paye euery manne
Helpinge other that were indigent.
Tyll at the last therauenous clergye

Throughtheir craftynes and hypocrisye
Gate to theym worldly dominacion.
Than were we ouercharged very sore
Oure fearmes set vp dayly more and more
With shamefull pryce in soche a fasshyon.
That we paye more nowe by halfe the sume
Than a foretymes we dyd of custome
Holdinge ought of their possession.
Besyde this/other contentes of brybery
As payenge of tythes/open and preuy
And for heryng e of confession.
Also prestes dueties and clerkes wages
Byenge of perdones and freres quarterages
With chirches and aultares reparacion.
All oure charges can not be nombred
Wherwith we are greatly acombred
Ouer whelmyd with desolacion.
We tourmoyle oure selfes nyght and daye
And are fayne to drynck e whygge and whaye
For to maynteyne the clargyes facciones
¶ Gentilman.
This were a great shame to be knowen
Seyng e halfe the realme is their owne
That they charge you with soche exaccions.
Me thyncketh so to do is no small cryme
For they kepte as good house a foretyme
Whiles their fearme hyers was ferre lesse.
¶ Husbandman.
Ye/more plentnous houses a great deale
Now be yt in hyndryng e the comone weale
They vse also this practyse doutles.
Where as poore husband men afore season

According vnto equite and reason
House or lande to fearme dyd desyre.
Without any difficulte they might it get
And yet no hygher price was ther vp set
Than good conscience did require.
But nowe their ambicious suttlete
Maketh one fearme of two or thre
Ye some tyme they bringe. vi. to one.
Which to gentilmen they let in farmage
Or elles to rycheman chauntes for avaumtage
To the vndoynge of husbandeman echone.
Wherby the comones sufferinge damage
The holelande is broughtin to rerage
As by experience ye may well see.
Thus is the wealth of village and towne
With the fame of honorable renowne
Fallen in to myserable pouerte.
Plentnous housholdes hereby ar dekayde
Relefe of poore people is awaye strayde
Allmes exyled with hospitalyte.
By soche meanes/all thinge waxeth dere
Complaynte of subiectes cryenge ferre and nere
Oppressed with greuous calamyte.

¶ Gentilman.

Truely thou shewest the very abuse
Nenerthelesse concernyn ge oure excuse
Why we gentilmen fearmes occupye.
The principall occasion is onely this
That oure patrimony geuen awaye is
Vnto thes wolffes of the clergye.
By whos oppression we are so beggeryd
That necessite hath vs compellyd

With fearmes soche shyft to make.
For as ye husbandmen can well vnderstande
Touchinge expences and charges of the laude
They disdayne any parte with vs to take.

¶ Husbandman.

Ye by seynte Marye/ I you warrante
In soche cases/their ayde is very scant
Makinge curtesye to do any goode.
Let the realme go what way it wull
They hauynge ease/and their belyes full
Regarde litle the comone weale by the rode
Yf princes demaunde their succour or ayde
This answere of them is comonely saide
We are poore bedemen of youre grace.
We praye for your disceaced auncetryes
For whom we synge masses and dirigees
To succour their soules in nedefull case.

¶ Gentilman.

Oh/ they a foorde prayers good cheape
Sayenge rather many masses by heape
Than to geue a poore man his dyner.
Wherfore as thou saydest/so god helpe me
I se of their prayenge no comodyte
Nether a vauntage in any maner.
For whye with in thes. iiij. hundred yere
Thorough houte christendome was not a freer
Of thes/whom we mendicantes call.
And syth that tyme dyuers facciones
Of collegianes/monkes and chanones
Haue spred this region ouer all.
Also of prestes/were not the tenthe parte
Which as they saye/haue none other arte

But for vs worldly people to praye.
And yet the worlde is nowe farre worsse
As euery man felyth in his poorsse
Than it was at that tyme I dare saye.
Wherfore the truethy openly to betryde
I wolde they shuld laye their prayenge a syde
And geue theym selfes to labour bodely.

¶ Husbandman.

It were harde to bringe theym therto
Vtterly refusynge any labour to do
Because they are people gostely.

¶ Gentilman.

Were not the apostles gostely also?

¶ Husbandman.

Yes syr/but it is so longe ago
That their lyuynge is oute of memorye.

¶ Gentilman.

We fynde it well in the newe testament.

¶ Husbandman.

The clargye saye/it is not conuenyent
For layemen therwith to be busye.

¶ Gentilman.

Wotest thou wherfore they do that?

¶ Husbondman.

In sayth syr I coniecture some what
And I suppose I do not moche erre.
Might men the scripture in Englishe rede
We secular people shuld than se in dede
What Christ and the apostles lyues were.
Which I dout nothynge are contrarye
Vnto the lyuynge of oure clargye
Geuyn to pompous ydlenes euery where.

Whos abhominacion ones knowen
Their pryde shuld be sone ouer throwen
And fewe wold their statelynes for beare.
¶ Gentylman.
Thou hyttest the nayle vpon the heed
For that is the thinge that they dreed
Least scripture shuld come vnto light.
God commaundyd man in the begynnynge
With sweat of vysage to wynne his lyuynge
As Moses in his first boke dothe wryte.
And as Marcke sayeth in the. vi. chapter
Christe here vpon erthe was a carpenter
Not dysdayninge an occupacion.
Also the disciples vniuersally
With their handes laboured busyly
Exchewynge ydle conuersacion.
¶ Husbandman.
Oure clergye lyue nothynge aster their rate
¶ Gentilman.
No/they seke ydelly to auaunce their estate
And to be had in reputacyon.
¶ Husbondman.
Are they worldly or gostelyto saye the trothe?
¶ Gentylman.
So god helpe me I trowe none of bothe
As it apperyth by their fasshion.
For in matters of worldly busynes
The clergye haue moche more entresse
Than temporall men I ensure the.
The landes of lordes and dukes to possesse
Thei abasshe not a whit the seculernes
Chalengynge tytles of worldly honour

But is the realme in any necessyte
Whereas they shuld condescend of duete
To stande by their prince with succour
Than to be of the world they denye
Sayenge that their helpe is spirituallly
From the worlde makinge a separacion.

¶ Husbandman.

Whiles they vse soche craftynes to contryue
The temporalte ought theym to deprye
Of their worldly dominacyon.
And euen as they saye that they are gostely
So without any assistence worldly
To lyue gostely they shuld haue no let.

¶ Gentilman.

That were an expedyent medicyne
Accordinge vnto saynt Paules doctryne
Qui non laborat/non manducet.
Nowithstonding their power is so stronge
That whether they do ryght or wronge
They haue their owne will without fayle.
Their enormytees so ferre out breaketh
That all the worlde agaynst theym speaketh
But alas man what dothe it avayle?

¶ Husbondman.

The remedy that I can ymagyne
Were best that we together determyne
To get vs to london incoutynent.
Whereas it is here for a surete tolde
The kinge with his nobles dothe holde
A generall counsell or parlament

¶ Gentilman.

What woldest thou that we shuld do there?

¶ Husbondman.

The constraynte of oure mysery e to declare
Vnder a mete forme of lamentacion.

¶ Gentilman.

So shuld we be sure of soche answeres
As were made vnto the poore beggers
For their pituous supplicacyon.
Against whō ý clergyes resons nought worthe
The soules of purgatory they brought forthe
The beggers complaynte to discomfyte.
Wherfore against oure peticion I the telle
They wold bringe out all the deuelles in helle
For to do vs some shamefull despyte.

¶ Husbondman.

And was ther none other waye at alle
But the soules of purgatory to calle
In aydeand assistence of the clergye.

¶ Gentilman.

It was the surest waye by seynt Jhone
For had they to playne scripture gone
I wousse they hadde be taken tardye.
The beggers complaynte was so grounded
That the clargye hadde be confounded
Had they not to purgatory hasted.

¶ Husbondman.

Where sayd they purgatorye shuld be?

¶ Gentilman.

By scripture they shewed no certente
Albeit with stowte wordes they it faced.
Euen like vnto the man/which went
A certeyne straunge ylonde to inuent
But whan he sawe/he could it not fynde.

Least his wit ¶ travaile shuld seme in vayne
Reportes of other men he beganne to fayne
The symplicite of rude people to blynde.
But touchinge oure communicacion
Ther is a nother consideracion
Which somewhat more troubleth my mynde.
Thou knowest that in the parlament
The chefe of ye clergye are resident
In a marvelous great multitude.
Whos fearce displeasure is so terrible
That I iudge it were not possible
Any cause against them to conclude.
As for this ones we shall not be herde
And great men I tell the are a ferde
With them to haue any doynge.
Whosoeuer will agaynst them contende
Shall be sure of a mischefe in the ende
Yes he gentellman lorde or kynge.
And that vnto kynge Ihon I me report
With other princes ¶ lordes a great sorte
Whom the cronycles expresse by name.
Whiles they were a lyue they did them trouble
And after their deathe with cruelnes double
They ceased not their honour to diffame.
Dyd not they so longe striue & wrastle
Against the good knight syr Ihon oldecastle
Other wise called lorde of Cobham.
That from byghe heresye vnto treasone
They brought him to smale destruction
With other many a noble man.
Moreouer at seynt Edmundes bury some saye
That the famous prince duke Humfray

By them of his lyfe was abreuiate.
Sythe that tyme I could reckenmo
Whom they caused to be dispatched so
Parauenture some of no lowe estate.

¶ The husbandman.

Their tyranny is great without fayle
Neuertheleffe yf we wold them assayle
With argumentes of the holy gospell.
They shuld not be ones able to resiste
For the wordes of oure sauiour christe
Shuld stoppe them were they neuer so fell.
Whoin the. xxiij. chapter of seynt Luke
To their great confusyon and rebuke
Forbydeth secular ambicion.
Wherin he himselfe example gaue
Contempnynge worldly honour to haue
Of this world claymynge no kingdome.
Also when his disciples forthe he sent
He commaunded them to be content
With foode and apparayle necessary.
Wherto saint Paules doctrine accordinge
Saieth: hauynge meate drinke and clothinge
We shuld no thinge couet superfluously.

¶ Gentilman.

Yf the holy gospell allege we shuld
As stronge heretikes take vs they would
Vnto their churche disobedient.
For why they haue commaunded straytely
That none vnder great paynebe so hardye
To haue in englishe the testament.
Which as thou knowest at London
The bisshop makinge ther a sermon,

With shamefull blasphemy was brent.

¶ Husbondeman.

Alas that cruelte goeth to my hert
Wherfor I feare me we shall all sinert
At lengthe with bitter punisshment.

¶ Gentilman.

Vndouted it is greatly to be fearyd
Least the hole region shalbe plagyd
For their outragious blasphemy.
In kynge Henryes dayes of that name ỳ fyst
The clergye their pride aboue to lyft
Persecuted christen brothers haynously.
The gospell of Christ a syde to cast
Which at that tyme prospered fast.
With all their puysaũce they dyd conspyre.
Euery where they threwe them in presones
In sharpe gayles/and horrible doungeones
Causynge many to be brent in fyre.
Their furious malice neuer stentyd
Tyll they had the light oute quenchyd
Of the gospell and holy scripture.
Wherof all bokes that they could get
They caused on a fayre fyre to beset
To expell goddes worde doynge their cure.
But consyder what ther of did chaunce
Moste terrible plages of fearfull vengeaunce
And endles sorowe to oure nacion.
For within shorte season after they lost
Which many a mans lyfe dyd cost
In fraunce their dominacion.
Amonge them selfes moste hatefull mourdre
Many stronge batayles/one after a nother

With great effusyon of englisshe bloode.
Frende against frede/ brother against brother.
Euery man at variaunce with other
The realme longe season in myschefe stoode
¶ Husbondman.
This is nowe a dayes clene oute of mynde
¶ Gentilman.
I praye god/ hereafter we do not fynde
The same vengeaunce for like offence
For as it is in the byble playnely red
God left neuer lande yet vnpunished
Which agaynst his worde made resistence.
¶ Husbondman.
Well syr/ yf scripture ye forthe bringe
I beseche you/ what is their answeringe
Are they so bolde goddes worde to denye?
¶ Gentilman.
Naye but after their ymaginacion
They make there of an interpretacion
Vnto the texte clene contrary
They allege the popes auctorite
Customes of auncyent antiquite
With diuers counseiles approbacion.
Also the holynes of religious fathers
With the bloode sheadinge of marters
For their chirches preservacion.
Besyde that contynuaunce of yeres
Miracles of bishoppes/ monkes and freres
Whom for speciall patrones they holde.
And synally to make a conclusion
In sorte fyenge their abusion
Other practyses they vse manyfolde.

They resorte to lordes and greate estates
With whom they are dayly checke mates
Ye to saye the trouthe their souerayne
Where amonge other communicacion
They admonishe them with protestacion
To beware of thes heretikes Lutheranes.
Whom they saye is a secte newe sangled
With erecrable heresyes entangled
Sekinge the chirches perdicion.
Which oure fore fathers as wise as we
Were contente with humble simplicite
To honour/obeynge their tuycion.
Also none presumed tilk nowe a late
Against the clergye to beare any hate
Or grudged at their possession.

¶ Husbondman.

By seynt mary syr/that is a starcke lye
I can shewe you a worcke by and by
Against that poynte makinge obiection.
Which of warantyse I dare be bolde
That it is aboue an hundred yere olde
As the englishe selfe dothe testifye.
Wherin the auctour with argumentes
Speaketh against the lordshippes ¶ rentes
Of the clergye possessed wrongfully.

¶ Gentilman.

Is it so olde as thou doest here expresse
Reprouynge their pompous lordlynes
So is it than no newe found heresy.

¶ Husbondman.

No/but alas/halfe the boke we want
Hauynge no more left than a remenant

From the begynnynge of the. vi. chapter verely.

¶ Gentilman.

As for that it maketh no matter
Begynne hardely at the sixte chapter
Redynge forthe to the ende seriously.
For though old writinges apere to be rude
Yet notwithstandinge they do include
The pithe of a matter most fructuously.

¶ Bus bondman.

To rede it I shall be diligent
Thought the style be nothinge eloquent
With ornate speache set out curiously.

¶ Here folowethan olde treatyse made about the tyme of kynge Rychard the seconde.

Were as the clergy perceyueth that lordlynes ¶ worldly dominion can not be borne out bi scripture/the slie they to argumentes of menes persuasyon sayenge after thys maner Seynt Luge ¶ seynt Swithune were thus lordes/¶ in this they ensued Christes lyuyng ¶ his doctrine/therfore we may be lawfully thus lordes. But I wote well that Gabriel shall blowe his horne or they haue proued the minor. That is/that thes sayntes or patrones in this sued the doctrine or the lyfe of Jesu Christe. And of this thou mayst se that soch argumentes that ar not clothed with Christes lyuynge or his teachinge/be right nought worthe all though the clerkes blynde with the moch folke in ȳ world. But here haue I no leyser to tell though I coulde/

what chefesaunce and costes the churche ma-
keth and what werres they hold to cõtynue this
symony and heresy so vnavisely brought in to ý
chirche. And yet they seke all the wayes therto
that they can. Ye in so moch that they go opẽly
armyd in to the felde to kyll christen men / for to
get and holde soche lordshippe. And notwith-
stondynge seynt Peter was so poore that he had
nether golde nor syluer as he saieth in the Ac-
Act. iij. tes of the apostles. And his other worldly good
he left/ whan he beganne to sue Christe. And
as towchynge the tytle of worldly lawe that he
had to soch worldly goodes / he made neuer cley
mene neuer resceyued after any worldly lord-
shippe. And yet they call all their hole kingdom
seynt Peters grounde or lordshippe. And ther-
Lib 20. ij for seynt Bernarde writeth to Eugenie ý pope
sayenge. Yf thou wilt be a lorde / seke by a no-
ther waye to attayne it/ but not byt hys apostles
rygbt For he may not geue the that he had not/
that he had he gaue / the whiche was busynes
vpon chirches. Whether he gaue lordshippe or
no/ here what he saieth. Be ye not lordes in the
i. Petri. clergy / but be ye made forme and example off
Christes flocke. And least ye trowe thys be not
sayde of trothe take kepe what Christe saieth in ý
gospell. The kinges of hethen haue lordshippe
vpon theym / for so theye not so. Se howe playn
ly lordshippe is forboden to all apostles / for yf
thou be a lorde howe darest thou take vpon the
apostleshyp/ or yf thou be a byssboppe/ howe da
rest thou take vpon the lordship? Pleynly thou

art forboden bothe. And yf thou wylt haue bo-
the to gether thou shalt lese bothe/and be of the
nomber/of whych god pleneth by the prophe-
te Osee sayenge. They reygnyd but not by me
sayeth god. And yf we holde that/that is forbo
den/here we that is boden of Christe. He that
is greatest of you sey ye be made as younger
in symplenes/and he that is a fore goere loke he
be as a seruaunt. Thys is ye forme of apostles
lyfe/lordshyppes forboden ād serups is boden
thys sayeth saynt Bernerdethere. And therfor
no man may put a nother grounde besydes ye
that is put wbych is Christe Jesu.

But yet I wote well that clarkes and rely-
gyous folcke that loue vnkyndly these lordlynes
wyll glose here ¶ saye/ ye they occupye not soche
lordshyppes in proper as secular lordes doo/
but in comone/lyke as the apostles ¶ perfyte pe-
ople dyde in the beginnynge of Christes chirche
as wryteth Saynct Luke in the fourthe chaptre
of the Actes of the apostles/the whyche had all
thynges in comone/lyke as soche clarkes and re
ligyous saye they haue nowe. In tokeninge
wherof no mā sayde of any thinge at that tyme/
thys ys myne/so oure clarkes and namely rely
gyous people whan they wyll speake in termes
of their religyō. A pryuate person wyll not saye
this or thys is myne/ but in parsone of all his
bretheren he wyll saye/this is oures. And ouer
thys they saye more suttelly that they occupye
not this by tytle of secular lordshyppe/but by ty-
tle of perpetuall alms. But what euer thy

people saye here/we mote take hede to the rule of prefe that sayleth not. The whiche rule Christe teacheth vs in the gospell in dyuers places/ where he sayeth/beleue ye the workes. For why by their workes ye shall knowe thē. And thys rule is wonderne defull to a mā that hath a do with any man of the Pharyseys condycyones. For as Christe sayeth Math. xxiij. They saye but they do not. And so as Christes workes be re witnesse of hym as he hym selfe sayeth / and sheweth what he was and howe he lyued/ so the dedes and maner of lyuinge / or the thynge in it selfe bearyth wytnesse wythout fayle howe it stondyth amonge theym in thys poynte. And yf we take hede thus by thys rule we shall se at oure eye howe the clargye sayeth other wyse than it is in dede. For in some place in pryuate parsone/ād in some place in comone or parsone aggregate/ whiche is all one as saynct Anstyne sayeth vppon the psalter/ ý clargy occuppeth the secular lordshyppe secularly/ ¶ so in propere. For in the same maner wyse as ý Barone/or the knyghte occuppeth and gouuernyth hys baronrye or hys knyghtes fe / so after the amortesyenge occuppeth ý clarcke/ ý Monke/or Chanon/the College or Conuente/ the same lordshippe ¶ gouerneth it by ý same lawes in iudgement ¶ punishinge as presonnynge ād hangynge with soche other worldly turmētyng the which some tyme belongyd to the secular arme of the chirche. Ye oft tymes we may se howe they busyeth eym selfes to be kinges in their

owne/and reioyce them full moche in that ciuil-
lyte or secularnesse if they may get it. And this
is an euidence that they wold gladly be kynges
of all the realme or the world. For where their
londes & secularmēnes fraunchyse ar to gether
they striue who shall haue the galowes/or other
manertourmētes for felaunes. They kepe also
vnder bondage their tenauntes and their yssue
with their londes. And this is the moste ciuilite
or secular lordshyppinge that any kynge or lor-
de hath on his tenaūtes And therfore we maye
se howe they cleyme in their goodes a maner of
proper possessyon cōtrarye to the comonnynge
of the comone goodes in tyme of the perfyte mē
in the begynnynge of Christes chirche. And so
what soeuer the clergy sayeth the dede sheweth
well that they haue not their goodes in como-
ne lyke as Christe with his apostles and perfyte
men had in the begynnynge of christes chirche.
For in holdynge or haurynge of their goodes/is
properte of possessyon and secular lordshippin
ge. The which stondith not with ý plente of chri
stes perfeccyon in prestes as it sueth of this pro
cesse and of that/that is declared before. And
as for that o ther glose that clerkes haue here/
where they saye that they holde thes lordshyp-
pes by tytle of perpetuall almes. But here ye
shall vnderstande that mercy or almes is a will Almes
of releuinge of some wretche oute of his mysese
as Lyncolniensis sayeth in the begynnynge
of his dictis. So that yf a man shuld effectual- Dicto.ij
ly do almesse he must loke to whom he shulde do.

almesse to/were in my sease and had nede to be
releuyd. In tokeninge wherof/ christ onely assi-
gneth almesse to thos/in whom he marketh my
sease. And so here of this it will sue/that yf a
man will releue one wretche and make a nother
or mo/he dothe none almesse/but rather ma-
keth my sease. And moche more he dothe none al
messe yf he make riche thos persones that haue
no nede. For as moche as they be sufficient to
theym selfes/this hath no coloure of almesse.
For this may be better called a woodnes or a
wastynge of goddes goodes. And ouer this yf
a man take thos goodes / the which god in the
best wyse enen and with oute erroures hath as-
sygned to the state of secular lordes / and geue
thos goodes to another people that hath no ne-
de of theym/yet to ý which people soche goodes
are forfendid. This shuld be called no almesse/
but peruertinge of goddes ordinaunce/and the
destruction of the state of secular lordes ý which
god hath approued in his chirche. For as saynt
ij. Cori. viij. Paule sayeth. Almesse dede shuld be ruled so ý
it were releuynge to thos ý receiue it. And moch
rather it shuld not be vndoynge of thos that do
it. And therfore Christ teachith in the gospell to
do almes of thothinges that be nedeles or super
Qd su- fluite. And in this dede a man shuld haue re-
perest da garde to the nede of him that hedothe almes to
te elemo and to the charge of his owne house. What al-
sinā. Lu mes was it then I praye you / to vndo the state
ce. xiiij. of the Emperoure/ād to make the clarkes riche
with his lordshippes/uamely syth Christ con-

firmyd to ye Emperour his state/ with thothingesthat longe therto / notwithstonding at that tyme the emperoure was hethen. And he hath forsendyd expresly hys clergy in worde ¶ in exāple soche lordshyppe. And as thys was no affmes/ so we mote saye of other kynges/ dukes ād erles/ barones and knyghtes that are vndone hereby/ ¶ the clerkes maderyche and worldly lordes with theyr goodes. And though it had be so ye the clergy myght haue occupyed thus worldly lordshyppe/ ¶ also though it hadde be no destruccion nor appeyrynge of any other state/ yet it hadde be no affmes for to geue to theym soche goodes/ wherfor it may be ryghtfully sayde. No man may put a nother grounde besydes that is put/ which is Christe Jesu.

Here we may se by the grounde of ye gospel and by the ordynaunce of christe/ that the clergye was sufficiently purueyd for lyueloode. For god is so perfyte in all his werckynge/ ye he may ordeyne no state in hys chirche but yf he ordeyne sufficient lyueloode to the same state. And this is opē in goddes lawe who so takyth hede / and that vnder euery lawe of god / as vnder ye lawe of innocencye and of kynde/ vnder ye lawe geuē by Moyses and also vnder ye lawe geuē by christe. In ye tyme of the state of innocencye we knowe well by beleue ye god hadde so ordeyned for man kynde that it shuld haue hadde lyueloode pnoughwithout eany tedious laboure And of ye lawe of kynde/ christ speakyth in ye gospell sayen Mat.vij
gethus All thynges ye ye wyll ye other men do

to you/do ye to theym. And ysthys lawe hadde
be kepte ther shuld no man haue bene mysche-
uously nedy. And in the tyme of ꝑ lawe geuē by
Moyses/god made a full ād a sufficient ordy-
naunce for all hys people howe & wher bytthey
shuld lyue. For he dealyd ꝑ londe amonge the
laye people and he assygned ꝑ fyrst frutes & ty-
thes to ꝑ prestes & deakenes. And all though ꝑ
he wold ꝑ ther shuld be all waye poorem en in
ꝑ lande of ystrell/yet he made an ordinaunce
agaynst myscheuous nede. And comandyd all
the people that ther shuld be in no wyse a nedye
man and a begger amonge them as it is wryt-
ten. And so in thys lawe he ordeyned sufficīt-
ly ynough for hys people. And in ꝑ tyme of the
newe lawe christe assigned ꝑ seculer lordshyp-
pes to temporall lordes as it is taught before/
And alowed ꝑ comonte her lyueloode gotten by
true marchaundyse & hus boundrye & other craf
tys. And in worde & ensaumple he taught hys
prestes to be proctoures for nedye people & poo-
re at ꝑ rychemen/& specifyed thes poore/ & taug-
ht howe they that were myghty/ shuld make a
purueaūce for soche poore folke ꝑ they were not
cōstruyned by nede for to begge/ as great cler-
kes marcke vpon thes wordes of ꝑ gospell whe
re christe sayeth thus. Whan thou makest thy
feast/ ꝑ is of alltynes/ call poore people/ feble/la-
me & blynde He sayeth not lett soche poorem en
call vpon ꝑ/ but call thou vpon theym meanyn
ge in ꝑ/ that thou shuldest make a purueaunce
for soche people/ ꝑ they be not myscheuously fau

Deute. xv.

Luce. xiiij.

tye. And for ý clergy he ordeined sufficiēlly/ te-
ching theym in worde and ensample howe they
shuld holde theym appayde with lyuelood and
lyuynge mynistred to theym / for their true la-
boure in the gospell as it is written before. Of
thys than thou mayst se howe god in all hys la
wes hath sufficiently ordeyned for all ý states
that be founded and approuyd And howe it is
agaynst ý goodnes and wysdom of god/to or-
deyne any state/but yf he ordeyned sufficient ly-
uelood therto. Syth than thys ordenaunce of
god was sufficient as well for the clergye as
for other men it semeth a foule presumpcion to
bryngе in a newe ¶ a contrarye ordinaūce of ly-
uelood for clerckes vpon the ordinaūce ý Criste
hath made for theym before. Of ý whiche ordy-
naunce/the clergye fulle many yeres after the
begynnynge of Christes chyrche/ whan it was
best gouuernyd/ held theym well a payde. For
thys meaneth that Christes ordynaūce was in-
sufficient/and worthy to be vndone And yf we
take good hede/they hadde no more nede to pley
ne theym of thys ordynaunce/than hadde the
other two states of hys chyrche/which vnto this
daye holde theym a payde with thys ordynaū-
ce of chryst/were it fully kepte. And more sekir-
nes ¶ ensuraūce maye no man make of any thin
ge than chryst hath of hys lyuelood to the cler-
gye For chryst not onely affermyth to ý people
ý he wyll not fayle theym in lyuelood ād hylin-
ge/but also prouyth thys by argumētes ý may
not be assoyled / So ý they be true seruauntes

to him. For Chryste meanyth thus in his argu
yngethere. Syth god fayleth not bryddes and
lyles and grasse that growethin ý felde/ nether
hethen men. Howe moche rather shall he not
fayle his true seruauntes? And so this purne-
aunce of perpetuall almes ý oure clerkes spea
ke of/meanyth faute of beleue & despeyre of the
gracious gouernaũce of god. Syth than as it
is sayde before/ it is no alymes to releue one
wretche & to make another or moo/ & to make thei
ryche wyth temporall lordshippe/the whiche be
ne forfendyd to soche people & namely yf soche al
mes geuynge be destroyenge or appeyringe of
any state approuyd by God in his chirche/ it
will sue that the endowynge of ý clargye with
worldly lordshippe/ought notto be called all
messe/ but rather all a mysse/ or wastynge of
goddes goodes or destroyenge of his ordinaũ-
ce/for as moche as the clergye was sufficiently
ordeyned by Chryste. For why/this almes that
clerckes speake of here/made many wretches &
it was geuen to theym that had no nede. And
thus it is empeyringe notonly of one estate of ý
chyrche/but of all thre of the which I spake in ý
begynynge. And so this almes geuynge hath
made all oure realmenedy/ye ãd as I suppose
fulle nygh all christendom fulle poore & nedy and
mischeuous ouer that it shulde haue bene yf the
clargye had held theym a payde with christes
ordinaũce. But nowe thourough this perpetu-
all all a mysse/that the clarkes call almes/chri-
stes ordinaũcey s vndõ in somelandes holly ãd

in Englonde for ye more party & it is lykely to be
all vndone in processe of tyme. For by a martesy
enge of lordshippes/ ye lordes be vndone in gre-
at party. And many noblemē because they lac-
ke their owne parte through folishe gifte of the-
ir auncestors be fulfilled. Forthermore it may be
vnderstode of this processe/ ye withdrawyng of
this lordshippes frō ye clergy & restoringe agai
ne of the to the states ye god hathe assigned the
to/ shuld not be called robbery of holy chirche as
oure clerkes saye/ but rather rightwise restituciō
of good wrongfully & theefly withhold. And ther
fore ther maye none othe or vowe binde anymā
to maytayne this theft & destrucciō of goddes or
dinannce / & this great harmynge of Christes
chirche. As ye vowe of Jepte shuld not haue bo-
unde him to kill & sacrifice his owne doughter.
Ne the othe of Herode shuld not haue bounde
him to kill innocent Jhon. But as Jepte shuld
a broken his othe or vowe & haue offered a no-
ther thinge that had bene pleasynge to god & ac
cordinge with his lawe: As saynt Austyne sa-
yeth vpō the same storye. So Herode shuld ha-
ue broken his othe & a saued innocēt blood & so-
rea repented him for his vnavysed swerynge.
And so shuld lordes nowe a dayes breake theyr
othes that they haue vnavysely & without coun-
seyle of holy scripture sworne to maynteine this
theeste/ye heresy & symony as it is proued befo-
re/ the which oure clerkes call perpetuall almes
And not sue theire folishe dedes & othes ye they
haue made to maynteyne this mischeuous per-

uertinge of christes ordinaunce. For as the state of the clergye hath no power or leaue/to make the people or lordes to synne deadly or to destroye gods ordinaunce in his chirche. So they haue no leaue or power of god to counceile or to constrayne in any case the lordes or ý people to swere for to maynteyne this endowēge of ý clerkes ¶ religious folke/which is full great theste heresy ¶ symony/¶ wounder harmefull to christes chircheas it is shewed in this processe ¶ in other writen before. But the lordes specially shuld se here/what were pleasynge not to these clerkes/but to god/¶ that shuldthey do. For her to they be bounde by vertue of their officeuppe peyne of dampnaciō. And therefore mayno no mā dispence with the of ý bound stondinge her state. For no mā shuld put a nother grounde besydes that/ý is put which is christ Jesu.

Loke well aponthis occason

And therfore mē deme it a great synne to geue londe entayled by mennes lawe from ý parsone or kynred that it is entayled to/yealthough it be so that the parsone or kynred that sō che landeis geuen to be nedye ¶ haue leaue by goddes lawe to occuppe so che maner londe or lordshippe. And this is demyd full great synne among the people not onely to the geuer but also to the taker. For both they do dampnable wronge to him that it is entayled to/as the people demyth ye although it be geuen for good and true seruyce that the receyuer hath done to the geuer before/or effes by waye of almes of relaynge of the perone or kinred that it is geuen to. How

moche rather than I praye you without compa
rison is it a greater synne/as well to the reacey
uers as to the geuers/to take the lordeshippes/
the whiche god that hath suff lordshippe vpon
all the world hathe geuen by perpetuall lawe
or right to the state of secular lordes/and geue
this from the state to the whiche god entayled
this lordshippe to a nother straunge people off
a nother lyne/the which hadde neuer neade/ne
leaue of god to occuppe it. And yf priestes cley-
metythes because god graunted them to ỳ kyn-
red of leuy/yet ther argument is voide. For christ
ste came of the lynage of Juda/to whiche lyne
was no tythes graunted and so as men suppo
se this entayle was not confermyd by christe ¶
his apostles to the priestes in the newe lawe. Policro.
For Gregory the tenthe ordeyned first tythes to Lib. vij.
be payed to curates only. And yet they cleyme
so ser for the tythes that no man maye lawefully
withholde theym or ministre them saue they.
Ne they maye be turned or geuen to any other
state or kynred saue onely to theym. Allthough
men wolde do that vnder coloure or bytyle off
perpetuall affines. For this shulde be demyd of
the clergye a dampnable synne and destroy-
enge of holy chirche and sacrilege. How moche
rather is it then an hydeous ¶ dampnable synne
/to geue or to take a waye the secular lordship
pes from the state of secular lordes/the whiche
god had geuen and entayled to them by the sa-
me lawe and right/by the whiche he hadde ge-
uen the tithes to the priestes in the olde lawe.

And this entayle was neuer interrupt nor broken vnto christes tyme & his holy apostles. And than they cõfermed this entayle by lawe so strõge to the seculer parte ý no mã (saue Antichriste & his disciples) may opẽly impũgne this entayle as it is shewed before. And so as no mã shulde presume to withdrawe withholde or turne the tithes from the state of prestho d/as they saye/so moche rather shuld no mã presume by geuynge or takinge to aliene ý temperall lordshippes frõ the state of seculer lordes. And thus clerkes haue not sõ moche coloure to saye ý the lordes and the laye people robbe thẽ for as moch as they take their temperalties in to ý handes of ý clergy hath neuer the lesse malice in it selfe. For as moche as it is done by simulaciõ of holynes/ý whiche is double wickednes. For thus Lucifer robbed Adã both of goodes of fortune/of kinde ãd yet do the the chirche of thes thre maner goodes. For right as lucifer dyd this harme to Adam & Eue vnder coloure of loue & frendshippe & helpinge of thẽ: so do nowe his angelles/those ypocrites that transfigure thẽ selfes into angelles of light/& deceyue ý people by false behesle of heuẽly helpe ý they will procure to them for their goodes as they saye/& yf a bisshope & his cosseg e or an abbate & his conuent maye not aliene fro thẽ any of ý temporalties ý thei haue/nor geue to their founder any of thos possessiõs that he hath geuẽ thẽ/what nede that euer he haue/bounde onely by a posityse lawe or a tradiciõ that they thẽ selfe haue made. And yf any sochelord

Gene.iij

ſhippes be withdrawen/alienede/or taken fro the
by rechelesnes of their predeceſſoures/they ou-
ght on all wiſe/ye to the deathe laboure to get ȳ
poſſeſſiones in to their hondes agayne as they
ſaye. Howe moche more than ſhuld not a ſecu-
lar lorde or a laye aliene fro him ād his yſſue or
frothe state of ſecular lordes/ȳ ſecular lordſhip
pes the whiche god hath lymyted to that ſtate/
ſyth he is bounde by the lawe of kynde to ordeyne
for his childern. And ouer this he is bounde
by godes lawe to ſuſteyne the state of ſecular lor
des/the whiche is auctoryſed in the chirche and
his apoſtles. Of this proceſſe than yf a man ta-
ke hede he ſhall perceyue the falſenes of this glo
ſe/whan oure clerckes and religious folke ſaye
that they hold theſe lordſhippes onely by title of
perpetuall alms. For certis ſyth theſe tythes
and offeryngeſ the which as I ſuppoſe coun-
teruayle the ſecular lordes rentes of the real-
me or elles paſſe as it is full lykely/for though
they beleſſe in one chirche they paſſe in a nother
and be ſufficient for all the prieſtes in chriſten-
dome yf they were euē dealed. Than it were
nede to amortiyſe ſecular lordſhippes to the ſta
te of the clergye. The whiche amortiſyenge is
vndoynge of lordes/apoſtaſye of the clergye.
And yf this amortiſyenge were not nede full/
then were it no alms as it is declared. And o-
uer the tythes and offeryngeſ that be nowe off
certeynte/the clerckes haue many great ȝ ſmall
perquyſytis/the whiche ſmacke of ſymonye and
extorcion. As the fyrſt frutes of vacaute bene-

fyces/prouynge of testamentes and money for
halowenge of chapelles/chirches/chauncelles/
and other ornamentes of the chirche/and for sa
cryng of ordres/ad fulll many mo that for mul
titude may not well be numbred. For wellnigh
all theire blessynges be set to sale and to prys/
in to crystenynge and confirmacion. Wherfo
re I may nowe saye as I sayde at the begynni
ge. No man may put a nother grounde besy
des that/that is put/the whiche is Christe Jesu
The which grounde of lyuynge christe graun
te vs to kepe that we maye escape the euerlastin
ge peynes of hell. A M E N.

¶ The husbandman.

Loo/nowe by this treatyse may ye well se
That aforetymes against the spiritualte
Men dyd invey/shewing their vyces.
Also here after this auctour dothe tell
What great Jeopardeit is and perell
For priestes to be in secular offices.
Ye/and to lordes which against right
Suffre them therein orthertoexyte
Prouynge it by their owne doctours ¶ lawes

¶ Gentilman.

I beseche the rede forthe the processe
That the people may se their vnhappenesse
Which make all the world foles ¶ dawes.

¶ Seynt Cipriane sayeth ý by the counceile of
dist. xxi. bisshops ther is made a statute/ that all ý bene
j.iij. ca. charged with priesthode ¶ ordeyned in ý seruys
Cipriane of clerkes/shuld not serue but to the aulter and
to ministre ý sacramentes/to preache gods wor

de/ & to take hede to prayers and orysones. It is
for so the writen. No man bezing his knighthode to god: entryketh him with secular nedes.
The which oure bisshops & oure predecessours beholdinge religiously & purueynge holsomly/ deme that whosoeuer taketh ministres of ý chirche/ from spirituall office to secular/ that ther be none offryngedone for him/ ne any sacrifice holowed for his sepulture. For they deserue not to be named before ý aulter of god in ý prayer off priestes/ the whiche will clepe awaye priestes & ministres of ý chirche frō ý aulter. Thus sayeth seynt Cipriane. Here mē mayese how perelous it is to ý kyng & secular lordes to withholde any prieste of christ in secular busynes. This is proued thus. For euery secular lorde by the lawe of the gospell is gods bayly. But ý fany bayly hyred a workman with his lordes good and put him to his owne seruye/ he must be vntrewe to his owne lorde. Right so is any secular lorde to oure lorde Christ Jesu/ but ý he amende hym/ that taketh a prieste and putteth him in his secular office breakinge the heest of his lorde god that cōmaundeth/ thou shalt coueyetn one other mannes seruaunte. And he withdraweth hym fro the seruys of god and fro the kepinge of christen mennes soules/ ý which he hath taken charge of/ for which soules oure lorde Jesu Christe toke flesche and bloude & suffered hardedethe/ & shedde his owne harte bloode. This parelous doynge of secular lordes is bothe against goddes lawe and mannes. It is ageinst gods lawe

ij. Thi. ij. for as seynt Paule saieth. No mā ý is a perfyte knight of god/as euery priest shuld be by his order/ꝓmedleth him with worldly deades & busynes. And for this ende that he may so please ý lorde to whose seruyce he hathe put him selfe/ & that is good. For soche worldly busynes in clerkes is against their order. And therfore ý apostles said as it is writtē in ý dedes of ý apostles/it is neteus/ vs to leue ý worde of god & ministre to boordes of poore folke. And yf it was vnequite as the apostles saide in their comone decree/ them for to leaue ý preachinge of goddes worde/and ministre to the boordes of poore folke:

Acto. vi

Howe moche more vnequite ad wronge to god and man is it/preastes to leaue contemplacion/ studye/prayer and preachinge of goddes word and ministrynge to poore folke for the seruyce of a secular lorde: It is also agaynst the Popes lawe/ for he speaketh to a bisshoppe and bydeth hym that he warne preastes and clerckes/ that they be not occuppyed in secular offices ne procurators of secular lordes deades & her goodes. And yf prestes and clerckes be so boldeto occuppe theym in soche busynes and if they fall after by losse of lordes goodes/ then sayeth the lawe it is not worthy ý they be holpē & socoured of holy chirche/sythe throughthei holy chirche is sclamndred. And saynct Gregorye wrote to the defensoure of Romein this maner. It is toldeto vs that ouremoste reuerēte brother Basyle ý bysshoppe is occuppyed in secular causes and kepith vnprossitable moote halles. Which

Liñ. iij. de re. in fine

thinge maketh him foule & destroyeth ý reuerē-
ce of presthood/therfore anone as thou hast rea
ceiued this mādemēt/cōpell him with sharppe
execucion to turne agayne. So ý it be not lefull
to ý by no excusacion tarye fyue dayes/lest in
any maner thou suffre hym any lōger to tarye
therein/thou be culpable with hym agaynst vs
And so bysshoppes & other prestes be bounde to
teache & ēforme lordes/to withdrawe theym fro
this synne & sharpely to reproue prestes & cura
tes vnder thē ý they occuppe no secular office.
This is proued thus by ý holy prophet Ezechi-
ell sayēge. Yf ý wayte or ý watchemā se enemi-
es come/& yf ý people be not warned & kepe not
thē selues but enemies come & sle ý people/thē
sayeth god that ý people is takē in their wicked
nes. And of ý wayte ý shulde haue blowen his
horne god will axe acountes & rekeninge of the
bloode & of the deathe of ý people. But nowe to
gostely vnderstandinge/ euery bisshoppe shuld
be a wayte or a watche mā/to tell & warne befo-
re to all ý people by his good lyuinge & teachin
ge ý perell of synne/& this is ý reason why bis-
shopes & other prelates ād prestes shuld not be
occuppyed with worldly deades & causes. For so
che occupaciōs & charges make prestes slepin-
ge ād slomobringe in synne. And therfore it is
great perell to make ouer thē gostly waytes and
watchemē/ as bisshopes/parsones/vicaries/ ý
bē slepers in lustes of ý flesshe & in slomebernes
ād blinded with ponder of couetyse of worldly
deades ý they nether cā ne maye kepe thē selfes

Ezechie.
xxxiij.

ne no nother man. For of this perell and soche
other/a prelate that hath witte and cunninge
shuld sharpely reproue and warne all maner
men to the shedinge of his oune bloode as christ
did And yf he so leaue ¶ blame not the he assen
tyth to their trespases and synneth deadly. For
as sayeth Malach. Prestes lippes kepe cunnin
Mala.ij ge ¶ the people shall aske the lawe of god of his
mouth/for he is the Angell of god/yf he kepe
well the ordre ¶ degre of prestlhood. And ther-
for it is not lefull to any mā to drawe to seculer
offices ¶ busynes ỏ messangeres of christe/that
hath so vtterly forsendyd theym bothe in wor-
de ¶ deade secular offices in prestlhood. ¶c.

¶ Husbandman.

Syr howe lyke ye nowe this olde treatyse
Yf so be noble men wold it aduertyse
Puttynge a parte priuate affeccion.
Shuld they not perceyue here euydently
That the clergye do the theym great iniury
Retaynynge thus temporall possessyon:

¶ Gentylman.

Nowe I promyse the after my iudgement
I haue not hard of soche an olde fragment
Better groundyd on reason with scripture.
Yf soche aun cyēt thynges myght come to lyght
That noble men hadde ones of theym a syght
The world yet wolde chaunge peraueniture
For here agaynst the clergye can not bercke
Sayenge as they do/thys is a newe wercke
Of heretykes contrued lately.
And by thys treatyse it apperyth playne

That before oure dayes men dyd compleynt
Agaynst clerkes ambycyon so stately
¶ Husbandman.
Concernynge thys treatyse and lyke matters
I haue hard saye of my fore fathers
Howe in kynge henry the.v. raygne.
What tyme as ye dyd specyfye
The clergye persecutyd the gospell fercely
Causynge moche cheyste people to be slayne
The kynge at the last hauynge information
Thourough seryous consyderacyon
Of soche proper matters as thys is.
Beganne to note the clergyes tyranny
And what temporaltees/they dyd occupye
Their spirituall state ferre a mysse.
Wherfore he determyned certeynly
To deprye theym temporally
Of all their worldly gouernaunce.
Whos pretence/as sone as they perceyued
Amonge theym selfes they Imagyned
To get the kynge ouer in to fraunce.
That whyles he conqueryd ther his ryght
In england do what they lyst they myght
Their froward tyranny to fulfyll.
Which counseil/thus brought to passe
The kynge euer after so busyed wasse
That he could not performe hys sayde wyll.
¶ Gentyllman.
So moote I the/it was happye for the kynge
That by soche a colour they could hym bryngе
From medlynge with that case any more.
For hadde he it ones ernestly begonne

They had put hym to a confusyon
Euene as they dyd other kynges before.
¶ Husbandman.
What suppose ye they wold haue done?
¶ Gentylman.
Mary/ fyrst with a fayre interdyccion
To coursse the lande as blacke as pyche.
Than to in hybyt sayenge and syngynge
Of mattyns/ masse/ and belles ryngynge
With christen burvall of poore and ryche.
Besyde that prechers euery where
Shuld haue brought men in soche fere
By their threatnynge exclamacyon.
That their malycyous partye to take
Subgettes shuld their prynce forsake
Contrary to goddes ordynacyon.
Euene as they dyd in hygh Germany
To the Emperour lewes of Bauerye
Whom Pope Jhone sought to confounde
And so dyd the clergy as I vnderstande
Vnto kynge Jhon here in Englande
To kynge Steuen/ & henry the secounde.
¶ Husbandman.
They saye kynge Jhone was poysoned
Because an halfe peny lofe of breed
He sayde/ he wold make worthe. xij. pence.
¶ Gentylman.
Tushe that is a cast of their comon gyse
Soche infamy of prynces to deuyse
To cloke their ownetyrannous vyolence.
For hadde not kynge Jhon gone aboute
From their temporaltees to put theym out

He hadde bene longe after a lyues man.
But murder they neuer so shamefully
They can geue it a cloke full craftely
Sayenge/nobis non licet occidere quenquã.
Whan they brennyd the newe testament
They pretendyd a zele very feruent
To maynteyne onely goddes honour.
Which they sayde with protestacyon
Was obscured by translacyon
In en glysshe/causyng e mocheerrour.
But the trueth playnly to be sayde
Thys was the cause why they were a frayde
Least laye men shuld knowe their iniquite.
Which through goddes worde is so vttred
That it were not possyble to be suffred
Yf to rede scripture men had lyberte.
Also after the same maner a fasshyon
Subtelly to colour their abhomynacyon
They destroyed cronicles not longe agone.
Which for certeyne poyntes vnreuerently
Soundynge agaynst the kynges auncetrye
As they saye/were brent euerychone.
But for all that/they shulde haue been spared
From burnynge: had they not so declared
The clergyes abhomynable excesse.

¶ Husbandman.

I suppose then/that they vse the same wayes
In burnynge of heretykes nowe a dayes
Whom they pursue with great furyousnes.

¶ Gentilman.

No fayle/they perswade temporall menne
Thes heretykes (as they saye) to brenne

Least other good christians they shuld infecte
But ý cause why they wolde haue their rydde
Is onely that their vnhappynes nowe hydde
They drede least they shuld openly detecte

¶ Husbandman.

By my trouth it is nothinge vnlicky.
For let one lyue neuer so wyckedly
In abhominable scandalisacion.
As longe as he wilt their church obaye
Not refusynge his tithes duely to paye
They shalt make of him no accusacion.
Howbeyt let him ones begynne to pynche
Or withdrawe their tithinge anynche
For an heretike they wilt him ascite.
Wherfore I wonder moche of the temporalte
That in performynge the clargyes cruelte
To burne soche parsones they hane delyte.

¶ Gentilman

It is no merueil yf thou marcke well
The clargye sayenge ý it is goddes quarrell
Their mischeuous murdre to execute.

¶ Husbandman.

So they are not a knowen by their wyll
That it is their cause christen men to kyll
But the faute vnto other they impute.

¶ Gentylman.

Touchinge that/another tyme at leyser
I shalt shewe the more of their maner
But nowe I can not tary verely.

¶ Husbandman.

Well syr/ yf ye may no longer abyde
Oure lorde be your continualt gyde
Graunting ý trouth to be knowen openly.

A compēdious

olde treatyse/ shewynge/ howe that we ought to haue the scripture in Englysshe.

¶ The reusacyon of ỳ treatyse

Though I am olde/ clothed ī barbarous wede
Nothynge garnysshed with gaye eloquency
Yet I tell the trouth/ yf ye lyst to take hede
Agaynst theyr frowarde/ furious frenesy
Which recken it for a great heresy
And vnto laye people greuous outrage
To haue goddes worde in their natyse langage

Enemyes I shall haue/ many a shoren crowne
With forked cappes and gaye croosys of golde
Which to maynteyne ther ambicious renowne
Are glad laye people in ignorance to holde
Yet to shewe the verite/ one maye be bolde
All though it be a prouerbe daylye spoken
Who that telleth trouth/ his head shalbe broke.

¶ Vnto the Reader.

GRace ād peace: not that ỳ worlde geuyth/ but from god the father ¶ oure sauioure Jesu Christ with increace of the holy spryt be with the and all that thurste ỳ truthe. Amē. ¶ Cōsyderynge ỳ malyciousnes

of our prelatz & their adherentes whiche so furiously barke ageynst ý worde of God/ad specially the newe testamēt translatyd & set forthe by Master Willia Tyndale/which they falsely pretende to be sore corrupte. That ye may knowe ý yt is only the inwarde malyce whiche they haue euer had ageynst the worde of God. I haue here put in prynte a tretyse wrytten aboute ý yere of our lorde a thousande foure hundryd. By which thou shalte playnly perceyue/ý they wolde yet neuer from the begynnynge admytte any trāslaciō to ý laye people/so ý it is not ý corrupte trāslacion ý they withstode. For yf that were true theydle bellyes wolde haue had leyser Inough to put forth a nother welle trāslatyd. But yt is their owne myscheuous lyuyng ý mouith the accordyng as Christe sayd Jhoñ.iij. Euery man that workyth euyll hatyth ý lyght/ner comyth to ý lyght lest hys workes shulde be reproued.&c. Thus mayst thou se that bycause their workes are nought and not bycause yt is euill translatyd/they so furiously resyste the worde of god whiche is the trew lyght. For yet was ther neuer none translatyd but other wilfalshed or tyranny they put yt downe. Wherfore I exhorte the reder not to cōsydre & note ý wordes but the matter. And praye to god to sende ý rulers hartes to vnderstonde ý trewth & further ý same ad the god of all cōforte be with the A M E N

¶ This treatyse more than an. C. yere olde Declareth howe our prelatis do ferre a mysse

Which of frowarde presumpcion are so bolde
To forbede the worde of god in englishe
For as the prophete saieth blessed he is
That exercyseth him selfe diligently
In scripture night and daye continually.

Psal.i

Or to make vpon antichrist I take figure of king Antioche of whome gods lawe speaketh in ý boke of Machabeijs / for righte as kinge Antioche came in the ende wessnygh of ý olde lawe / ¶ brēt the bokes of gods lawe / ¶ compelled ý people to do maumentry. So now Antichrist ý kinge off clergy that lyuen worse then hethen prestes / brēneth nowe nygh thēde of ý new lawe theuāgely of Christe that is nygh e ý ende of ý world / to deceyue wessnygh alle the worlde / ād to proue ý seruauntes of god. For nowe god shall knowe who will stande by his lawe / for Sathanas as prophetes saye is nowe vnbounde ¶ hathe ben. CCC. yeres and more for to inhabit oure clergye / as he did the clergye of the olde lawe / but now with moche more malyce. For as they dāpned Christ so now oure bisshopes dampne and bren goddes lawe / for bycause it is drawen into our mother tounge. But it ought to be (and we saued shuld be) as we shall proue by open ende cet horowe goddes helpe. First we take witnesse of Boetius de disciplina scolarium / that saythe that childerne shulde be taught in the bokes off Seneke. And Bede expounde thy his sayenge /

Ye may se it is no no uelters ý the bishoppes burne ý gospell.

and saythe that childerne in vertues shulde be taught. For the bokes of Seneke ben moralles and for they be not taught thus in there youthe they cōtynue stiff euyll maneryd ¶ be vnable to conceyue the subtyle science of trouthe sayng / ý wise man is as a cleane myror new pulisshed Wisdome shall not enter into a wicked soule. And moche is herof the sentence of Bede. And Algasell in his logyke saieth / the soule of mā is a cleane myror newe pulisshed in which is seyn lightly the ymage of vertue. And for the people haue not cunnynge in youthe they haue darke soules and blinde with ignorance / so that they profyt not in vertue but in falsnes ¶ malice and other vices / ¶ moche is therof ý matter. Syth hethen philosophers wolden the people to profyt in naturall science / howe moche more shuld christē clerckes will ý people to profyt in science of vertues / for so wold god. For when the lawe was genē to Moses in ý mount of Sinai / god gaue it to his people in ther mother tonge of Ebrue / that all the people shuld vnderstande it / ¶ cōmaunded Moses to reade it to them vntyll they vnderstode it / and so he did / as it is playne Deute. xxxi. And Esdras also redde it in theire mother tonge / from morowe vntyll none as it is playne in the first boke of Esdras Ca. viij. And he redde it apertly in the streate ¶ the eares of ý people were intently geuē therto / in so moche ý the people fell into greate weping for ý mistaking of ý lawe. Also gods lawe saith Deutero. xxij. that fathers shuld make the lawe knowē to

Reade to bynhode / saye oure masters;

their sonnes / & the sonnes ý shulde be borne of
thē shuld ryse & teache these thinges to ther son
nes. And ý holy apostle seynt Peter in ý fourth
chapter of his first boke speaketh after this ma-
ner/ sayenge. Whosoeuer speake/ speake he as ý
worde of god: & euery man as he hath take gra
ce of knowinge/ so minister he forth to other mē
It is wrytten playnly in the boke of noumbres
Chapter. xi. When the prophet Moses hadde
chosen seuenty eldermen / and the spirite of god
rested on them and they prophesyed. Two men
besydes them/ Eldad and Medad/ prophesyed
in ý tentes/ & Josue the ministre of Moses said
to Mos s/ forbyd thou them. And Moses say
de/ what enviest thou for me? Who shall let ý all
the people prophesye/ ý god gyue them his spi-
rite? Also it is redde in ý gospell ý saynet Jhon
euāgelist said vnto Christ/ lorde we shall forbid
one that casteth out spirites in thy name/ which
foloweth not vs. And Christ said do not forbid
for who so is not against vs is with vs. And vn
to the same agreyth well the prophesy of Joheil
whiche seynct Petre preachinge to the Jewes
strongly alleged as Luke recyteth in the secōde
chapter of the actes of the apostles sayenge af-
ter this maner. That god nowe in the laste da-
yes shall shede out his spirite vpō euery flesch.
For god sayeth your sonnes & doughters shuld
prophesy/ and your yong men shall se visyons.
And vpon whit sonday god gaue knowlege of
his lawe to diuerse naciōs without any excepci
ons in ther mother tonge/ by the vnderstanding

moses letted no mā to prophesye.

Luce. ix.

But they saye only master doctor cā vnderstāde ý scripture.

of one tounge. And of this it is notabyll sithen the laye people in the olde lawe had their lawe in ther mother tounge/that the lay englishe people in the newe lawe haue it as all other nacions haue/ syns Christ bought vs as he did other & hath geuen to vs the same graces as to other.

For saynt Peter. Actu.xi.was reproued for he had baptysed Cornelij and his felows that were hethen men. And Peter answered and sayde Yf god haue geuyn the same grace to them that he hath to vs/who am I that may forbyd god? As who saye thei hyeth not in the power of men. Than who art thou ý forbyddest ý people to haue gods lawe in ther mother tounge? we saye ý thou art Antichrist himself. For Paule saieth.i. Corin.x. I will euery man to speake with tounges/more forsothe to prophesy/also he saith how we shall he saye Amen vpon thy blessynge that woteth not what thou sayst. Vpon this saith doctor Lyre. Yf the people vnderstode ý prayer of ý priest it shall the better be ledde vnto god / & the more deuoutly answere Amē. Also Paule saith in the same chapter. I will rather fyue wordes to be spoken to the vnderstāding of mē/then ten thousand ý they vnderstand not. And.lxx. doctours with other mo before the incarnacion of christ translated ý bible out of Ebrue into Greke. And after ý ascension many translated all ý bible in diuerse langages/ as into spanysh tonge/frensh tunge/almanye/ & italy /ād by many yeres haue had it. It was hard of a worthy mā of Almaynye that ý same tyme was a flāmyng

Here your owne master Lire yfye wil not here Paul.

whose name was James Merland which trans- 127
lated all the bible into flemysh. For which dede he was somonned before the Pope of great malyce. And the boke was taken to examinacion. And truely he approued it. And then it was delyuerd to him agayn vnto confusion of all his enemyes. Worshypfull Bede in his first booke called de gestis Anglorum. chapter. iij. telleth that saynt Oswolde the Kyng of Northumberlande asked of the scottes an holy bisshoppe Aidan to preache to his people/and the kyng himselfe interpreted it in englishe to the people. Sythen this blessed deede of this Kynge is alowed of all holy churche/whye not nowe ought it as well to be alowed/a man to reade ý gospell in Englishe to the people/sythen that seynt Paule saith yf oure gospell be hidde/it is hidde in thē that shall be dampned. And he saith also he that knoweth not shall not be knowen of god And therfore venerabilis Bede ledde by the spirite of god translated a greate parte of the bible into Englishe/whose originalles ben in many Abbeyes in England. And Cisterciensis. libro v. chaptre. xxiiij. saythe that the Euangely off Jhon was drawen into Englishe by the forsayde Bede whiche Euangelye off Jhon and other Gospels ben yet in many places of so olde englishe that skant cananye englishe man reade them. For this Bede reygned in theyere off oure lorde god. vij. hundred and. xxxij. Also Cistercien. libro. vi. chaptre. i. saythe that kyng Alred ordyned open scoles of diuerse artes in Or-

A fearefull sayenge.

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forde and he turned the best lawes into his mo
thertounge and the Psalter also/he reygned in
the yere of oure lorde god. viij. hundred. lxxiij.
And saynt thomas sayth super librū politicorū
expounding this worde/barbarus/that barba
rus is he that vnderstondyth not ý he readeth
in his mother tonge. Wherfore the apostle saith
If I knowe not the vertue of the voice to who=
me I speake I shalbe to him barbarus/that is
to saye/he vnderstandeth not what I saye/nor
I what he saith. And so all tho prestes that vn
derstonde not what they readyn by ther mother
tonge be called barbarus / and therfore Bede
did drawe into englishe liberall artes leste en=
glishe men shuld be come barbarus /hec Tho=
mas. Also Lincoln sayeth in a sermon that be=
gynnith / Scriptum est de leuitis. Ysany prie=
ste saye he can not preache/one remedye is / re=
signe he vppe his benefyce. Another remedy yf
he will not thus/record he in the weke the na=
ked texte of the sondaye gospell that he hauethe
grosse storye and tell it to the people / that is yf
he vnderstonde latyn/and do he this euery we=
ke in the yere he shall profyt moch. For thus pre
ched oure lorde sayenge Jhoñ. vi, The wordes
that I speake to you be spirit and lyfe. Yf he do
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boures ý vnderstondeth/which will charitably
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Neuer trust bisshop as longe as he kepeth hys possessiōs

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thebrought thys realme to vndoynge for euer but if godes grace be the more/ for thys cruell deade is cause of pestilēce/hungers/warres/ād that also this realme shalbe conqueryd in short tyme/as saynct Edward ý kyng ¶ cōfessor pro ý he sayethe in his booke ý beginnith thus/Sāctus Edwardus rex vidit spiritualibus oculis. And therfore it were good to the Kyng and to other lordes to make some remedy agaynst this cōstitucion of Antechrist that saythe it is vnlawfull to vs englyshe men to haue in englyshe godes lawe/¶ therfore he brennythe ¶ sleythe thē ý maynteyne this good deade / ¶ that is for defaultthat the kyng ¶ lordes knowē not ne wyll not knowe ther owne office in maitenāce of god and his lawe. For as sainct Austen saithe the Kyng with his knyghtes representyn the godhede of Christe/ ¶ prestes the manhode of Christe/Rex est vicarius diuinitatis/et sacerdos est vicarius Christi humanitatis/hec Augustinus in de questionibus veteris et noue legis. ca. xci. And if the kyng desyerto knowe persytly his office/he maye fynde mē to shewe to hym bookes thattruely ¶ persytly shall enforme hym to doo his officeto the plesaunce of god. But this can not be lerne of Bysshoppys for they enforme hym after Antichristes lawe and ordenaunce for his lawes nowe reignen. Yet agaynst them that sayn ý gospell in englyshe wold make mē to erre/wote they well ý we fynde in latyn langagemore heretykes then of all other langages for the decre. saythe. xxiiij. xciij. Quidam autem

Wher is ý aūciēt blode ý was in englād in these dayes.

Et nūc reges intelligite eruditimini qui iudicatis terram.

Bisshops will not teache against their god their bely.

and saythe that childerne in vertues shulde be taught. For the bokes of Seneke ben moraffes and for they be not taught thus in there youthe they cōtynue stiff euyll maneryd ¶ be vnable to conceyue the subtyle science of trouthe sayng / ý wise man is as a cleane myrror new pulisshed Wisdome shall not enter into a wicked soule. And moche is herof the sentence of Bede. And Algaselkin his logyke saieth/the soule of mā is a cleane myrror newe pulished in which is seyn lightly the ymage of vertue. And for the people haue not cunnynge in youthe they haue darke soules and blinde with ignorance /so that they profyt not in vertue but in falsnes ¶ malice and other vices/¶ moche is therof ý matter. Sythē hethen philosophers wolden the people to profyt in naturall science/howe moche more shuld christē clerckes will ý people to profyt in science of vertues/for so wold god. For when the lawe was genē to Moses in ý mount of Sinai/god gaue it to his people in ther mother tonge of Ebrue/that all the people shuld vnderstande it/¶ cōmaunded Moses to reade it to them vntyll they vnderstode it/and so he did / as it is playne Deute.xxxi. And Esdras also redde it in theire mother tonge / from morowe vntyll none as it is playne in the first boke of Esdras Ca.viij. And he redde it apertly in the streate ¶ the eares of ý people were intently geuē therto /in so moche ý the people fell into greate weping for ý miskeping of ý lawe. Also gods lawe saith Deutero. xxij. that fathers shuld make the lawe knowē to

Reade ro bynhode/ saye oure masters;

their sonnes / & the sonnes ý shulde be borne of
thē shuld ryse & teache these thinges to ther son
nes. And ý holy apostle seynt Peter in ý fourth
chapter of his first boke speaketh after this ma=
ner/sayenge. Whosoeuer speake/speake he as ý
worde of god: & euery man as he hath takē gra
ce of knowinge/so minister he forth to other mē
It is wrytten playnly in the boke of noumbres
Chapter.xi. When the prophet Moses hadde
chosen seuenty eldermen / and the spirite of god
rested on them and they prophesyed. Two men
besydes them/ Eldad and Medad/prophesyed
in ý tentes/ & Josue the ministre of Moses said
to Mos s/forbyd thou them. And Moses say
de/what enviest thou for me? Who shall let ý all
the people prophesye/yf god gyue them his spi=
rite? Also it is redde in ý gospell ý saynct Jhon
euāgelist said vnto Christ/lorde we shall forbid
one that casteth out spirites in thy name/which
foloweth not vs. And Christ said do not forbid
for who so is not against vs is with vs. And vn
to the same agreyth well the prophesy of Joheil
whiche seynct Petre preachinge to the Jewes
strongly alleged as Luke recyteth in the secōde
chapter of the actes of the apostles sayenge af=
ter this maner. That god nowe in the laste da=
yes shall shede out his spirite vpō euery flesch.
For god sayeth your sonnes & doughters shuld
prophesy/and your yong men shall se visyons.
And vpon whit sonday god gaue knowlege of
his lawe to diuerse naciōs without any excepci
ons in ther mother tonge/by the vnderstanding

moses let=
ted no mā
to prophe
sye.

Luce.ix.

But they
saye only
master do
ctor cā vn
derstāde ý
scripture.

of one tounge. And of this it is notabyll sithen the laye people in the olde lawe had their lawe in ther mother tounge/ that the lay englishe people in the newe lawe haue it as all other nacions haue/ syns Christ bought vs as he did other & hath geuen to vs the same grace as to other. For saynt Peter. Actu. xi. was reproued for he had baptysed Cornelij and his felows that were hethen men. And Peter answered and sayde Yf god haue geuyn the same grace to them that he hath to vs/ who am I that may forbyd god? As who saye thei thyeth not in the power of men. Than who art thou ý forbiddest ý people to haue gods lawe in ther mother tounge? we saye ý thou art Antichrist himself. For Paule saieth. i. Corin. x. I will euery man to speake with tounges/ more forsothe to prophesy/ also he saith how we shall he saye Amen vpon thy blessynge that woteth not what thou sayst. Vpō this saith doctor Lyre. Yf the people vnderstode ý prayer of ý priest it shall the better be lede vnto god / & the more deuouthy answere Amē. Also Paule saith in the same chapter. I will rather fyue wordes to be spoken to the vnderstāding of mē/ then ten thousand ý they vnderstand not. And. lxx. doctours with other mo before the incarnacion of christ translated ý bible out of Ebrue into Greke. And after ý ascension many translated all ý bible in diuerse langages/ as into spanyssh tonge/ frensh tunge/ almanye/ & italy/ ād by many yeres haue had it. It was hard of a worthy mā of almaynye that ý same tyme was a flāmyng

Here your owne master Lire yfye wil not here Paul.

whose name was James Merland which tran- 127
slated all the bible into flemysh. For which de-
de he was somonned before the Pope of great
malyce. And the boke was taken to examinaci-
on. And truely he approued it. And then it was
delyuerd to him agayn vnto confusion of all his
enemyes. Worshupfull Bede in his first booke
called de gestis Anglorum. chapter. iij. telleth
that saynt Oswolde the Kyng of Northumber
lande asked of the scottes an holy bisshoppe Ai
dan to preache to his people/and the kyng him
selfe interpreted it in englishe to the people. Sy-
then this blessed deade of this Kynge is alo-
wed of all holy churche/whye not nowe ought
it as well to be alowed/a man to reade ý gos-
pell in Englishe to the people/sythen that seynt
Paule saith yf oure gospell be hidde/it is hidde A feare-
in the that shall be dampned. And he saith also full sayd
he that knoweth not shall not be knowen of god ge.
And therfore venerabilis Bede ledde by the spi
rite of god translated a greate parte of the bible
into Englishe/whose originalles ben in many
Abbeyes in England. And Cisterciensis. libro 133
v. chaptre. xxiiij. saythe that the Euangely off
Jhon was drawen into Englishe by the for-
sayde Bede whiche Euangelys off Jhon and
other Gospels ben yet in many places of so olde
englishe that scant cananyeenglishe man rea-
de them. For this Bede reygned in theyere off
oure lorde god. vij. hundred and. xxxij. Also Ci-
stercien. libro. vi. chaptre. i. saythe that kyng Al
red ordyned open scoles of diuerse artes in Ox-

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forde and he turned the best lawes into his mo
ther tounge and the Psalter also/he reygned in
the yere of oure lorde god. viij. hundred. lxxiij.
And saynt thomas sayth super librū politicorū
expounding this worde/barbarus/that barba
rus is he that vnderstondyth not ý he readeth
in his mother tonge. Wherfore the apostle saith
If I knowe not the vertue of the voice to who=
me I speake I shalbe to him barbarus/that is
to saye/he vnderstandeth not what I saye/nor
I what he saith. And so all tho prestes that vn
derstonde not what they readyn by ther mother
tonge be called barbarus/and therfore Bede
did drawe into englishe liberall artes leste en=
glishe men shuld be come barbarus/hec Tho=
mas. Also Lincoln sayeth in a sermon that be=
gynnith/Scriptum est de leuitis. Yf any prie=
ste saye he can not preache/one remedye is/re=
signe he vppe his benefyce. Another remedy yf
he will not thus/recorde he in the weke the na=
ked texte of the sondaye gospell that he hauethe
grosse storye and test it to the people/that is yf
he vnderstonde latyn/and do he this euery we=
ke in the yere he shall profyt moch. For thus pre
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that I speake to you be spirit and lyfe. Yf he do
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the brought thys realme to vndoynge for euer but if godes grace be the more/ for thys cruell deade is cause of pestilēce/hungers/warres/ād that also this realme shalbe conqueryd in short tyme/as saynct Edward ý kyng ¶ cōfessor pro phesyethe in his booke ý beginnith thus/Sāctus Edwardus rex vidit spiritualibus oculis. And therfore it were good to the Kyng and to other lordes to make some remedy a gaynst this cōstitucion of Antechrist that saythe it is vnlawfull to vs englyshe men to haue in englyshe godes lawe/¶ therfore he brennythe ¶ sleythe thē ý maynteyne this good deade / ¶ that is for defaultthat the kyng ¶ lordes knowē not ne wyll not knowe ther owne office in maitenāce of godand his lawe. For as sainct Austen saithe the Kyng with his knyghtes representyn the godhede of Christe/ ¶ prestes the manhode of Christe/Rex est vicarius diuinitatis/et sacerdos est vicarius Christi humanitatis/hec Augustinus in de questionibus veteris et noue legis. ca. xci. And if the kyng desyerto knowe persytly his office/he maye fynde mē to shewe to hym bookes thattruely ¶ persytly shall enforme hym to doo his officeto the plesaunce of god. But this cannot be lerne of Byshoppys for they enforme hym after Antichristes lawe and ordenaunce for his lawes nowe reignen. Yet agaynst them that sayn ý gospell in englyshe wold make mē to erre/wote they well ý we fynde in latyn langagemore heresyes then of all other langages for the decre. saythe. xxiiij. xciij. Quidam autem

Wher is ý aūciēt blode ý was in englād in these dayes.

Et nūc reges intelligite eru dimini qui iudicatis terram.

Bisshops will not teache against their god their bely.

heretici/that therebe founden syrty laten heretykes. And yf mē shuld hate any lāgage for here sy thē must they hate latē. But god forbede that any lāgage shuld be hated for heresy sythē manye heretykes wer of ý disciples of ý apostles. For sainct Jhoñ saithe they haue goñ owt of vs but they were not of vs. And Paule saithe it behouyth heresys to be/ ¶ ātichrist makythe many mo heretykes then there shuld be for he stoppythe so the knowyng of gods lawe/ ¶ punysheth so them that he knowyth ý haue it/ ý they dare not comē therof opēly to haue trewe informaciō/ ¶ thys makyth layemen ý desyrē ¶ louē to knowe gods law to goo to gyther in pryuyte ¶ cōceyuen by theyr owne wyttes many tymes heresys ý whiche heresies in shorttyme shuld be destroyed/ yf men myght haue free comenyng opēly/ ¶ but if this maye be had moche of ý people shall dye in heresy/ forit lyethe neuer in Antichristes power to destroye all englyshe bookes for as fast as he brennethe/ other mē shale drawe/ ¶ thus ý cause of heresy ād of ý people that dyeth in heresy is ý frowardnes of bysshoppes that wyll not suffer mē to haue opyn comonng and fre in the lawe of god and therforethey be countable of as many soulys as dyen in thys default/ ād aretrayters to god in stoppynge of his lawe ý whiche was made in saluacion of ý people. And nowe they turne his lawe by ther cruell cōstituciōs into dāpnaciō of ý people as it shalbe prouyd apon thē at the dayte of deme for gods lawe saithe/ *Stabunt iusti in magna constā*

How Antichrist is cause of al heresyes.

Is not this turninge ý rotys of ý trees vpward

tia aduersus eos qui se angustiauerunt, & qui abstulerunt labores eorum. &c. For that the other men laboure they brenne / ¶ yf owre clergy wold studye weell this lessen of sapience to ye ende / they shuld mowe rede therin their oune dāpnacion / but yf they amend this desaulte with other desaultes. Saithe not the holy mā Ardemakan in the booke of questiōs that ye wurshupfull sacramēt of ye alter maye be made in eche comē lāgage. For he saithe so diden ye apostles. But we couet not thys / but ye Antechrist geue vs leaue to haue the lawe of ower beleue in englishe. Also they ye haue comonyd moche with ye Jewes / saye ye they haue in euery lāde ye they be borne in / ye byblein ther mother toūge / ye is Ebrewe And they be moze practyse therin thā annye men / ye aswell ye lewde mē as ye prestes. But it is redde in her synagoges amōgest ye people of ther prestes to fulfyll ther prestes office ¶ to ye edificacion of ye poraile / that for worldly busynes ¶ slewthe maye not studye it. Also the .iiij. euāgelistes wrote ye gospell in diuerse langages / as Mathewe in Jurye / Marke in Italy / Luke in Achaie / and Jhoñ in Asie. And all these wrotte in ye lāgages of the same contreys / also. Tobye saithe Chap. xiij. that god disperged / sprede / or scaterid ye Jewes abrode among the hethen people ye they tellynge vnto theym ye merueylles of godde: they shuld knowe that there were none other god / but god of Jsrell. And god ordyned his people to beleue his lawe wrytten among them in ther mother tounge / vt patet

Reade Sapien vi. ¶. vij.

Ge. xvij. and Exo. xiij. In so mochethe boke of Judithe is wryttē in Calde speche / vt patet per Hieronimū in prologo eiusdē. Also the bookes of Daniel/and of Esdre ben written in Calde/ vt pater per Hieroni. in prologis eorundem/al so the booke of Johel is in Arabyke and Syre speche/vt patet per Hieroni. in prologo eiusdē. Also Ezechiell the prophet prophesyed in Ba- bylon/and leste his prophesye vnder the mother tounge of Babylon/vt pater per Hieronimū in prologo eiusdē Also the prophesye of Isaie is translated in to the tounge of Ethiope/ as Hie. concludyth in primo prologo Gene. Then sy- then the darke prophesyes were translated amō ges the hethen people ȳ they myght haue know lege of god and of the incarnaciō of Christ/mo che more it ought to be translatyd to englyshe people that haue receiuyd the faythe and boun- den them selfe to kepe it vpon payne of dampna cion/sythen Christ commaunded his apostles to preache his gospell vnto all the worlde and exceptyd no people nor langage. Also Origen translated the byble out of Ebrewe into Greke with helpe of other in the yere of owre lorde god Cc. xxxiiij. Also Aquila translated it in the tyme of Adriāt be emperoure in the yere of oure lor- de. C. xxiiij. also Theodosion trāslatid it in ȳ ty- me of the perowre Comede. liiij. yere after Aqui la/also Simacus trāslated it in the tyme of the perowre Serene. xxx. yere after Theodosiō. viij yere after Simacus it was translated the auc- tor vnknowen vn the tyme of Alexāder the em-

Mathei. xxviij.

perowore/And Jerome translated it into latyn/ vt in cronicis Cistercien.li.ij.ca.xxxij. And after that Jerom had translated it into laten/ he translated to women moche of the bible. And to the mayden s Eustochia and Paula/he translated the bookes of Josue of Judicum and Ruth and Hester/and Ecclesiastes / Jeremy / Isaie and Danielk/and the.xij.prophetes/ and ỳ.viij. canonyke epystyllkes/vt pater in prologo wrundem. And so alk men maye se here by Jerom/ỳ it was neuer his entent to bynde ỳ lawe of god vnder his translacion of laten but by his owne dede geuyth leaue to translate it into euery speche/ for Jerom wrytyth in his.lxxviij.epystle to this man Acleta/that he shuld enforme his daughter in the bookes of the olde lawe and the newe/Also in his.lxxv.epistle he wrytyth to ỳ virgin Demetriadis/that she shuld for to encrease her selfein vertue rede nowe vpon one booke/and nowe vpon another. And he specifieth vnto her that she also reade the gospelk/and the epistyllkes of the apostles And thus Thenglyshemen desyre to haue the lawe of god in englyshe/syth en it is called the lawe vndefyled cõuertyng sowlys in to clennes/lex dñi immaculata conuertens aias/but Antechrist saithe that it is corrupte with ỳ litteralk lettre ỳ sleyth sowlys takyng his auctorite of Paule/that saithe/ litera occidit spiritus autem viuificat. That is the lettre of the ceremonies of ỳ olde lawe sleyth the Jewes/and them that nowe vsen them/but the spirite of the newe lawe quykenethe trewe

But my lordes say ỳ it maketh men heretikes and peruerteth soules.

Christen men / sythen Christ saythe my wor-
des ben spritte and lyffe. Also we take ensam-
ple of holy virgyns to loue to reade the go-
spell as they diden / as Katheryn / Cecyle / Lu-
cye / Agnes / Margaret / whiche alegyd the
holy gospell to the infidels / that slewe them
for the keping therof. Of these foresaid aucto
rites it is prouyd lawfull / that both men and
women lawfully may reade and wryte gods
lawe in their mother tonge / and they that for-
fenden this they shewe them selfes heyers and
sonnes of the first tormentors / and werse / for
they shewen them selfes the veraye disciples of
Antichrist / whiche hathe and shall passe all
the malyce of tyrauntes that haue ben before
in stoppyng and peruertynge of gods lawe
whiche deade engendrythe greate vengeaunce
to fall in this realme / but yf it be amendid For
Paule saithe. Roma. i. The wrathe of god is
shewyd from heuyn vpon cruelnes & vnrygh
tfulnes of these men that with holden the trow-
the of god in vnrygh tnes / Reuelatur enim
ira dei super omnem impietatē et iniusticiam
hominum eorum qui veritatem dei in iniusti-
tia detinent. Now god of hys mercy geue vn-
to ower kyng / and to ower lordes grace of trewe
vnderstandyng to amende this default princi-
pally and all other / then shall we mowe easely
to be amendid. For vntyll it be amendid there
shall neuer be restand peace in thys realme.
Who that fyndythe or redythe this lettre put it
fiurthe in examinacyon and suffer it not to be

hydde or destroyed / but multyplyed for no man
knoweth what proffyt maye come therof. For
he that compiled it / purposyth with goddes
helpe to mayntayne it vnto the deathe / yf
neade be. And therfore all christen
men and women / praye that
worde of god maye be
vnbounde / and de
liuered from
the po-
wer of
An
tichrist / and renne amonge his people. Amen.

Emprented at Marborow in the lan-
de of Hessen / by me Hans Lust /
in the yere of owre lorde. M.
CCCCC. and. XXX.

THE FIRST NEW TESTAMENT

PRINTED IN THE ENGLISH LANGUAGE (WORMS, 1525 OR 1526),

TRANSLATED BY WILLIAM TYNDALE,

REPRODUCED IN FACSIMILE,

WITH AN INTRODUCTION BY

FRANCIS FRY, F.S.A.,

BRISTOL: PRINTED FOR THE EDITOR. 1862.

8vo. cloth £8. A few copies on Vellum, and some on large paper.

This is a reproduction by means of tracing and lithography, of the only known copy of the first edition of Tyndale's New Testament, perhaps the most interesting book in our language. It contains 692 pages of close small type; is a faithful representation of the original; and will be valued not only as a Version, but as showing the state of the English language, the style of the printing, the orthography (which is very irregular), the punctuation, the divisions of the words at the ends of lines (even to a letter), and the contractions used.

To prove the correctness of the work, I have compared a proof of every page, folding it so as to place each line parallel with and close to, the same line in the original; so that, by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume,* and I believe that not a single incorrect letter will be found in it. I have devoted so much time to this careful examination, in order that the accuracy of the work may be relied on.

The paper, on which this Testament is printed, has been expressly manufactured to imitate the colour, appearance, and wire marks of the original.

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The Introduction contains a brief notice of the early life of Tyndale, and of his printing the New Testament at Worms; and the evidence that I have collected to prove that Peter Schoeffer was the printer, to which are added 7 pages of facsimiles from books printed by him, and the water marks in the Testament, and Schoeffer's Bible; a description and history of the only known copy, which is in the Baptist College, Bristol, with a page on which is the beginning of the first epistle of St. Peter, with the wood-cut of the Apostle, illuminated and ruled with red lines, like the original. Also a list of the works printed by Peter Schoeffer, of Worms.

In the original, the wood-cuts, capitals, &c., 2606 in number, are illuminated; copies so illuminated, also on large paper, on old paper and on vellum, may be obtained on special application. FRANCIS FRY.